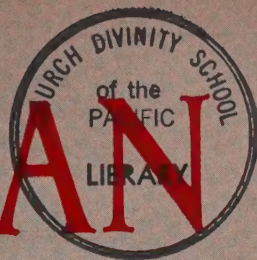


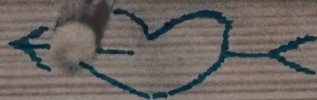
THE EPISCOPALIAN



For September - 1964
How is a PB elected?
—P. 26

Who wore the Bowtie
to Africa — p. 20

Good news in
Mississippi
—P. 42





Jamaica *Florida*

IN A South Florida labor camp, Father Alvin Stone conducted Evensong in the workers' mess hall. The shouts from a crap game continued unabated as men outside the board-and-batten enclosure sought release from the torpid heat and wearying labor of the cane fields. The sagging screen screamed on rusty hinges as a worker padded in, barefoot, to poke a dime into the bright Coke machine. The warm air was layered with the smells that are the incense of the labor camps—clogged toilets, cooking fats, rotting garbage. From the moss-hung oaks an owl accompanied the "Magnificat."

The priest, an Anglican from Jamaica, announced a hymn, then looked out over two dozen dark faces to see if anyone had found the page number. One man did and handed the book to his neighbor. Several others consulted and came up with the approximate page; few could read, but it was important to make the effort. Patiently the priest rescued one young man whose hymnal was upside down.

These were his people, although it was not his country—nor was it theirs.

At about this same hour, an Episcopal priest, his sunburned skin a contrast to his white hair, climbed from rock to rock up the side of a mountain near Porus, Jamaica. Led by a sober-faced young girl, he was

followed through coffee and cashew groves by a group of potential mourners. At the summit the group crowded into a tiny house made of wattle and clay. The clergyman picked up the paperback copy of the West Indian Liturgy and went into the bedroom. There, watched by neighbors and goats, children and chickens, he celebrated Holy Communion for the serene septuagenarian who was matriarch of that hillside. Before the next morning's sun burned into the mountain mists, she was dead.

Both were scenes of strong and quiet dignity. Both transcended, by far, their external surroundings.

These were two incidents during a four-month exchange between an Anglican priest from Jamaica and a clergyman from Miami. The idea behind the exchange began in the minds of two Anglican Bishops, the Rt. Rev. James Duncan, Suffragan Bishop of the Diocese of South Florida, and the Rt. Rev. Percival Gibson, Bishop of Jamaica. Bishop Duncan saw the beginnings of an answer for one of his most heartbreaking problems in the concept of Mutual Responsibility from last summer's Anglican Congress.

Bishop Duncan is a man who

has been in the midst of the needs of that tide of Cuban refugees pouring into the United States through Florida, and has also become known as the architect of racial bridges at a time when such courage involved physical danger. But he was completely baffled by the seeming failure of his diocese to get through to, or do anything effective for, the ten thousand West Indian migrants who were imported from nominally Anglican Jamaica each year to work in Florida's sugarcane fields. The Mutual Responsibility idea seemed ready-made; he invited a Jamaican priest to come and tell him how to revise the diocesan approach to the West Indian migrants among them.

Mutual Responsibility, predictably, became a two-way street. Faced with the request for the loan of a priest, Bishop Gibson countered with a plea of his own: "Send me a replacement." Bishop Gibson, with only eighty-five priests, is so short of clergy that he cannot begin to serve Jamaica adequately.

So it came about that the Rev. George R. Taylor jetted from Miami to Kingston, Jamaica, and continued for three hours by car to the mountainous interior town of Porus; and the Rev. Alvin Stone flew to Miami and proceeded for three hours by car to the flat plains of Belle Glade, Florida.

Both men arrived at their desti-

BY TERRY JOHNSON KING

The Rev. George Taylor, from Florida, found parish calling an adventure in Porus, Jamaica, where houses are un-numbered and the streets are nameless.



What happens when two Anglicans take on new ministries in foreign countries? Here's a detailed look at some of the triumphs and frustrations that occur in this new era of Mutual Responsibility.

nations a little apprehensive and uncertain. They were each on a new adventure; but neither was to find that the exchange was any vacation.

The town of Porus, where Father Taylor was assigned, is a rural community of six thousand, one of a baker's dozen of towns astride the road between Kingston and Mandeville. Except for that bisecting artery, life in Porus is tranquil. The quiet is inadvertent; the bauxite mines to the west and the resort areas to the north have bypassed the economy of Porus. Its residents subsist on what they can make selling oranges to passengers on excursion trains at the railway station, on what their kitchen gardens produce—and on the public charity list.

St. Augustine's parish worships in an early nineteenth-century building. Each of its six hundred members pays seven shillings—98 cents—a year "dues," but many of them tithe as well. In addition, there are five mission stations in outlying sections: Saint Toolie's (for whom no canonization or theological history can be found), Toll Gate, Banana Ground, Chantilly, and Harmons. Except for the Peace Corps couple who teach in the Porus Senior School, Father Taylor's was the only white face in the area.

Porus welcomed Father Taylor with enthusiasm. "Not bad, Rector,"

Continued on page 4



While the Rev. Alvin Stone conducts Evensong for "off-shore" workers in a Florida mess hall, back in Jamaica Father Taylor greets parishioners following Morning Prayer and Holy Communion at the Church of St. Augustine, in the small town of Porus. Both men found the exchange stimulating—but all too short a period to build the rapport which their parishioners needed and deserved.



Jamaica—Florida

was the greeting from every quarter; "not bad." That, to the West Indians, is the answer to the unasked question, "How are you?" Their enthusiasm augured well for his ministry. As for witnessing to the Church's concern for them, he "had it made" just by being there.

Despite the hails and general good feeling, however, there was no initial rapport. People were honored when he remembered their names; they were pleased when he adopted such idiomatic phrases as "he has the sun dance in his eye" (he's blind drunk) or "the car walk that way" (drive that way, please) or "the road is a sleeping policeman" (it's bumpy). They were delighted when he spoke to them on the street. But they wanted their visitor to think well of them, not regard them as a collection of thorns in the flesh. They were "not bad, Rector"; they felt that they should impress him rather than share their needs and problems with him.

Father Taylor soon found that helping with their problems would be difficult, at best. He was powerless to lift their standard of living; he was often uncertain of the laws of the country—and even of the Church. To complicate matters further, he found himself in an unfamiliar climate of morality where a fourth of the babies are illegitimate and gambling is regarded as a greater transgression than sexual license.

A shy man, Father Taylor found himself catapulted into a spotlight. Anglican clergy have a semiestablished position in Jamaica, and a social structure with Victorian overtones. Since the smallest occasion requires some formal ceremony, the "Parson" is much in demand for opening fairs, blessing convocations, and addressing schools. Each task has its own set of transportation problems. It took Father Taylor a little while to adopt the Jamaican way of driving: fast, on the left, with one hand on the horn. Visiting a Church School at Chantilly, for instance, to make a ten-minute speech involved a two-hour, near-vertical trip over roads of ruts

and rocks, and onto myriad turnoffs equally untrodden and unmarked. Parish calling was difficult among unnamed streets, unnumbered houses, and shacks so successfully hidden in the banana stands that a guide was needed to find them.

In contrast to the stir Father Taylor created in Porus, Father Stone arrived in Belle Glade unheralded and nearly unnoticed. This Florida town of ten thousand permanent residents is an outwardly placid place where whites and Negroes live together in rigidly segregated amity. An example of the feeling between the races is that, amid waves of sit-ins, wade-ins, and pray-ins all over the state, there has been no overt move toward any kind of integration there. What Negroes might dare in Birmingham they do not try in Belle Glade. And Father Stone—dark-complexioned, soft-spoken, educated—was neither fish nor fowl in such a town.

The West Indian people *were* glad to see him. These are the "off-shore" workers as distinguished from the domestic migrants. They bunk in cramped ramshackle barracks—eight hundred to a building in one place. Their supervisors welcomed the Jamaican clergyman, too. His arrival appeared to be one more means of keeping the men in check. They have rather effective means, however, even without the clergy: they withhold a portion of the worker's pay until he returns home, but they deduct from it any cost of disciplinary action or the fare home for major rule infringement.

While some of these workers are Anglicans, few of them are confirmed. Mostly they come from the lowest paid level in Jamaica. A large number of the men are from various branches of the "Holiness" churches. These nevertheless responded to Father Stone's presence. They seemed reassured that the Church has not forgotten them.

This assurance was not easy to offer. Reaching out to ten thousand workers in labor camps spread over a forty-mile radius is difficult. The

men work ten hours a day, six or seven days a week. During the daylight hours Father Stone could see only those who were sick or the disciplinary cases in the jails.

Not until the sun passed down behind the smokestacks of the sugar mills did Father Stone's real work begin. Even then he had only a few short hours each evening to bring Christ's message to groups of work-weary, lonely men. Without vestry or parish committee, he had only the firm encouragement of Bishop Duncan and a modest budget, augmented by the National Council. But he knew that if he could not reach these people, nobody could.

At first the business of adjusting to the United States kept him too busy for personal loneliness. There is no restaurant for Negroes in Belle Glade, so he had to prepare his own meals in the flat where he rented a room. He could take his evening meal in the camps, but after one or two attempts at that he was willing to subscribe to the common complaint of the field hands: that the standard brown gravy, used to disguise whatever nourishment the cooks had chosen to place underneath, was almost all grease. And the Jamaican digestive system, accustomed to rice steamed in coconut water and fresh vegetables cooked quickly with subtle flavorings, almost totally rejects cooking fats in any quantity. (The men are equally unwilling to see a raise in their room and board of \$11.30 a week, out of which the privately owned camps must make their profit; so it is likely that both the grits and gripes will remain.)

For the four months of the exchange, Father Stone spent each day in much the same way. He visited several camps during the morning, nailing up "Anglican Service" notices and visiting infirmaries and lockups. Then he went home to cook himself two hard-boiled eggs.

At sundown the first truckloads of pickers began to come in. It was time for Father Stone to head the Volkswagen bus that had been provided him out onto the highway, en

route to the camp where that evening's service was scheduled.

When he reached the camp, he first walked through the barracks, stopping to speak to one and then another, making himself available to anyone who had problems. Often a man would stop him with questions about the Church, and its stand on the various things that affect the workers most in this country: gambling, bad language, imprudence with money. They knew the answers, but it served to open the conversation.

As soon as the mess hall was cleared from dinner, Father Stone's tape recorder became a portable shill. Hymns that were familiar to the West Indians blared forth and echoed into every building on the compound. Within half an hour a congregation was assembled for Evensong. The services generally lasted two hours or more, the largest part of the time being taken up with singing seven or eight hymns, with all the verses.

Sleep comes early and easily after a day in the fields, so a few of the men would excuse themselves before the end; and there were inevitably several whose nodding heads would finally rest on the wooden dining bench. Most, however, remained alert in order to join in the last response, and to add a prayer before the final hymn.

Both clergymen suffered a form of "culture shock." There was no one to whom they could turn for a sense of the familiar. Father Taylor tried hard not to spend too much time with the Peace Corps couple, the only people in Porus who had any link with the United States; Father Stone had not even one other person with whom he could relax in comfort. Both felt that they had done more in an abstract way than in becoming personally involved in the lives of the people to whom they ministered for these four months.

Father Stone's greatest contribution will probably be the detailed guide he has laid down, including

Continued on page 54

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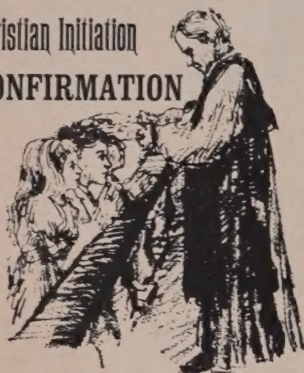
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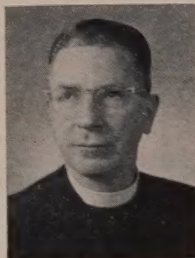
NEW CATALOG AVAILABLE

FOR YOUR INFORMATION

We imagine that Art Consultant **Robert Wood's** cover design for September—otherwise known as back-to-school month—may arouse some mixed reactions. For the younger set, the thought of returning to the classroom may be shadowed by the reluctance of ending summer's idyll; for the college crowd, it may mean the new freshman's triumph over trial by college board exams and admissions directors. For those whose school days are long past, the cover may evoke thoughts centered more on the teachers we loved than on those we had to endure.

The Rev. Thomas

J. Patterson is a relative newcomer to our Board of Directors, and to the Episcopal priesthood as well. Until 1961 he pursued a highly successful career as an advertising and publishing executive. Among other accomplishments, he was a cofounder, executive vice-president, and partner in the Palm and Patterson advertising agency in Cleveland, Ohio. Later he became executive vice-president of *Family Circle* magazine, one of the nation's largest publishing ventures. In 1961, when he was forty-four, he was graduated from the Mercer School of Theology, of the Diocese of Long Island, and was ordained a priest that same year. For two years he served as curate of Holy Trinity Church in Hicksville, Long Island, and since 1963 has been rector of Holy Trinity Church in Valley Stream, New York. He and his wife, the former Nancy Fancher, have a son, two daughters, and a cat named K.C., which, Father Patterson tells us, does stand for "Kitty-Cat."



"How Do You Elect a P.B.?" page 26, comes to us from the Rev. **Theodore O. Wedel**. Rather than catalog his formidable achievements as one of the best-loved church leaders of our time—as teacher, Warden of the College of Preachers, and president of the Episcopal House of Deputies—we will men-

tion that he is well-versed on just about anything concerning the contemporary Church. Although he claims to be retired, the indefatigable Dr. Wedel could not make that statement before students at Union Theological Seminary in New York, where he is a lecturer.

"GOOD NEWS IN MISSISSIPPI," page 42, is a special on-the-scene report by associate editor **Barbara Kremer** about this summer's volunteer programs in that state. Mrs. Kremer went through the Ministers' Project volunteer orientation and worked with a voter-registration team in Hattiesburg. We feel that she has made several important points which have been largely overlooked in recent general press coverage about Mississippi.

In this month's issue, Mrs. **Sarah Patton Boyle** is doubly entered as both author and subject. Her essay "GOD IN THE SPARE ROOM," which appears on page 30, is excerpted from her celebrated book *The Desegregated Heart*. Her latest book, *For Human Beings Only*, is reviewed on page 54.

"JAMAICA/FLORIDA," page 2, marks Mrs. **Terry Johnson King's** second appearance in THE EPISCOPALIAN. As a writer, Mrs. King often draws on her experience as an active lay person in the Diocese of South Florida. She is also the wife of a University of Miami professor, and mother of two daughters, ages fourteen and seven.

If you have not yet seen the announcement that THE EPISCOPALIAN will soon appear in "Talking Book" form, please turn to page 15. We are indeed honored that THE EPISCOPALIAN can offer this additional service, and we hope that any reader who has a sightless relative or friend will pass along the news of the Talking Book edition, soon to be offered in cooperation with the Home Department of National Council.

continuing

FORTH and

The Spirit of Missions

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THE EPISCOPALIAN

A Journal of Contemporary Christianity Serving the Episcopal Church

CONTENTS

- 2** Jamaica—Florida *by Terry Johnson King*
- 11** The Provinces: to be or not to be? *by Jeannie Willis*
- 20** With Bowtie in Africa *by Barbara G. Kremer*
- 26** How Do You Elect a P. B.? *by Theodore O. Wedel*
- 30** God in the Spare Room *by Sarah Patton Boyle*
- 33** Three Considerations for the Convention
 Lay Assistance at Communion
 The American Indian
 The Ministry of Healing
- 42** Good News in Mississippi *by Barbara G. Kremer*
- 55** New Music for the Church *by Edward T. Dell, Jr.*
- 58** Baked in Love *by Mary Morrison*

COLUMNS AND COMMENTS

- 8** For Your Information
- 10** Letters
- 38** Worldscene
- 48** Overseas Report
- 49** In Person
- 50** Books
- 55** Recordings
- 58** Meditation
- 61** Have and Have Not
- 61** The Episcocats
- 62** Calendar of Prayer
- 63** Educational Directory
- 65** Know Your Diocese
- 66** Calendar

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LETTERS

THE CHURCH AT THE FAIR

Upon reading your article about the Episcopal Church's exhibit in the Protestant-Orthodox Center at the World's Fair, one can only conclude that you have not yet visited the fair. . . . The exhibit of our Church seems a pitiful and meager showing. A small cubicle lined with enlarged photographs of the Toronto Congress, and outside the Greyhound sight-seeing buses pausing and loudly proclaiming, "This building houses all the Protestant sects." . . . The only interesting one is the Greek Orthodox. . . . It took two visits to find the Coventry Cross. . . . With Billy Graham's towering edifice, the . . . Mormon Temple, . . . the Christian Science cottage, . . . and the marvelous Vatican Pavilion, we felt very let down. . . . One felt that the Anglicans had better have just kept away. . . .

MRS. HOWARD G. ARNOLD
Amherst, N.H.

I heartily agree with the film review "Christ and the Circus," by Hans Bajads (July, 1964).

It is unfortunate that many people

who are alarmed about the film or who have criticized it have seen only excerpts of the production. The film is indeed stimulating and provocative.

THE REV. GARVIN S. FINDLAY
Pittsburgh, Pa.

Your article "Christ and the Circus" and opinion of the film [*Parable*] are shocking to me, and I think most people understand the subtlety that you speak of.

Satan tried to make a clown of God many centuries ago, and he was cast down to hell. The same plight awaits those today who are guilty of the same act.

I agree that the Eastman color film the *Parable* is an insult to God the Father, God the Son, and God the Holy Ghost.

DOROTHY L. WILLIAMS
Zanesville, Ohio

Having read with interest Mr. Hans Bajads' article entitled "Christ and the Circus" in the July issue of THE EPISCOPALIAN, I would like to express my own opinion.

It seems to me that at a World's

Fair, visited by so many different types of people, with exceedingly varied backgrounds and beliefs, a Christian movie should be beautiful, simple, and plain enough in its meaning and teaching to inspire and delight Christians; to encourage those who waver; and to impress strongly even the most determined non-Christians.

MRS. FLORENCE V. NASR
Tacoma, Wash.

MUTUAL RESPONSIBILITY COMMENTS

I have just finished your issue on Mutual Responsibility and feel compliments are due both you and your contributors. No criticism bites so sharply into parish life as do comments on the meager amounts of our missionary quotas. No other criticism needs so urgently to be read, marked, learned, and inwardly digested. One reservation, however, does seem justified. Parish clergy and laity alike view the cost of supporting National Council and look askance at wasteful expenditures, e.g., an alarming profusion of mailings

Continued on page 59

Convention Leaders to Hear About Work of Episcopal Church Foundation

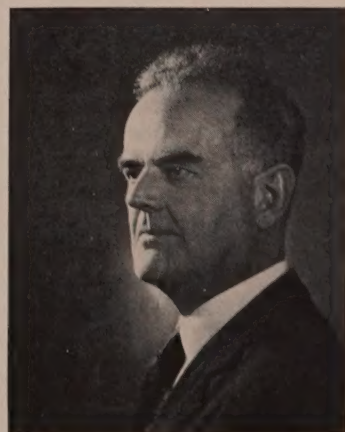
Bishops and Deputies attending the General Convention in St. Louis in October will be given an opportunity to hear about the work being done by The Episcopal Church Foundation. William A. Coolidge, a Director of the Foundation, will be the speaker. His schedule is as follows:

House of Bishops	Oct. 14, 10 a.m.
House of Deputies	Oct. 14, 11 a.m.

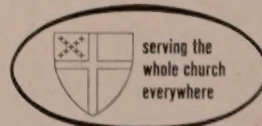
FOUNDATION INFORMATION CENTER

The Foundation will have a suite at the Sheraton-Jefferson, official hotel of the Convention, which will serve as an information center. Here delegates are invited to learn about the Foundation's activities.

THE EPISCOPAL CHURCH FOUNDATION
815 Second Avenue, New York, N.Y. 10017



William A. Coolidge
Director of Episcopal Church
Foundation



ONE OF the radical differences of opinion exercising the minds of church leaders in this General Convention year is the fate of something called provinces.

It is doubtful whether many lay Episcopalians have ever heard of provinces. This is not surprising, since this level of church life tucked in between the diocese and the General Convention is a limbo where the most widely discussed topic seems to be: "Should provinces exist, or not?"

This question has brought on far more than discussion this year. Some have taken decisive and drastic action on the matter. One diocese has quit its province, flat. Another group of dioceses have completely revamped the structure of their province in the hope that radical surgery may rehabilitate their provincial life.

The fate of these mysterious things called provinces, while not exactly hanging in the balance, is due for some kind of action by the Church. Some say that provinces should be abolished; others, that they should be revised. There is another possibility: no action on them at all; whatever the Church has, it should keep.

What is needed are some light on the subject, and some perspective.

Remember how, with the advent and overwhelming acceptance of TV, radio was branded obsolete? Radio, however, is now making a comeback, primarily because it is relearning its function and reevaluating its franchise. The perspective of time has shown that there are a place and a need for both radio and TV. It is not necessarily an either/or matter.

This analogy comes to mind if we take a look at the eight provinces of the Episcopal Church. Provinces, like radio, were on the scene first. When National Council was created to provide a national executive arm of administration for General Convention, it, like TV, took the stage front and center. The provinces receded into a lesser and lesser role. While some

now say that the provinces are no longer of any value, others contend that with restructuring they can fulfill a real function in the life of the Church.

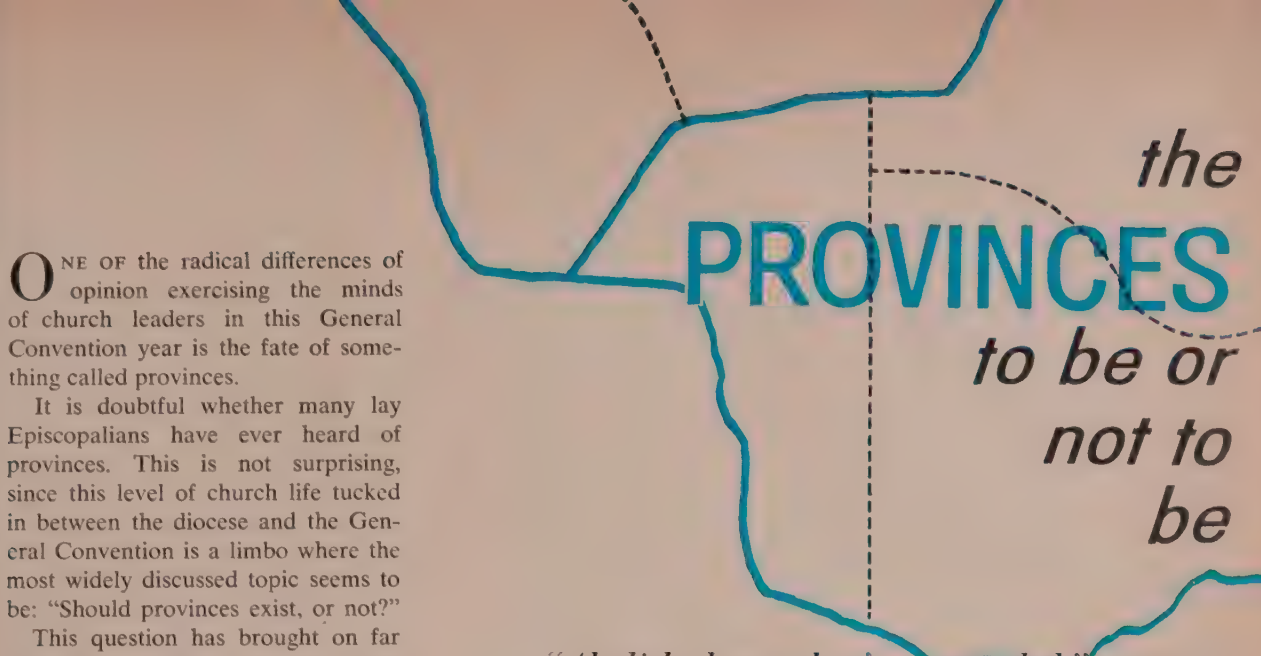
The Joint Commission on Structure of General Convention and Provinces takes the latter position. At St. Louis in October, they will make recommendations accordingly. But before we review these recommendations, let us first find out just what provinces are, how they operate, and how we happen to have them as part of the Church's structure.

What?

A province is simply a voluntary union of dioceses and missionary districts. It is without executive authority, nonlegislating and nonadministrative. It is a channel of communication, a regional grouping of dioceses which are likely to have similar problems.

How?

Each diocese or missionary district in the province sends elected clergy



the PROVINCES to be or not to be

*"Abolish them—they're outmoded," some say.
Others think a revamping will do the job.*

and lay persons as representatives to an annual synod meeting. This synod, the governing body of the province, is, like General Convention, divided into a House of Bishops and a House of Deputies. Each province has its own executive officers, council, and a number of departments loosely corresponding to those of National Council. Each province also elects a representative to serve on National Council, thus assuring geographic representation in that body. In addition, the Episcopal Churchwomen are organized along provincial lines. They meet at the same time as the synod but, as at General Convention, separately.

Provinces first became part of the life of the Church near the beginning of this century.

The year was 1901. People wondered what the world was coming to. Yellow journalism had propelled the United States into the Spanish-American War three years previously and now was having a field day with the Boer War in Africa and the recently ended Boxer Uprising in China. Queen Victoria died, and her sixty-year-old son became Edward VII. McKinley was assassinated, and Theodore Roosevelt became President.

BY JEANNIE WILLIS

PRO

**The Rt. Rev.
John P. Craine,
Bishop of Indian-
apolis:**

Our Joint Commission on Structure of General Convention and Provinces was handed the task, at Detroit in 1961, of carrying on the work formerly assigned to a special committee on provinces. Their suggestions for radical realignment were rejected at that time, and so they asked to be discharged.

No one has really tackled the problem of giving provinces in the United States an assignment which makes their continued existence more valid, and I suspect that the deputies to General Convention were simply expressing this lack of a vital provincial role in their rejection of structural change without functional benefit.

The simple fact is that provinces do not own property and have no financial or legal power in the life of the Church. To wield power in our society, we must own property or have legal or fiscal authority. The provinces thus exist primarily for fellowship, it would seem.

Provinces have only one real contribution in the Church's life today: they provide a means of assuring geographical representation in National Council so that that body has a more representative character. For the same rea-

son, they are also used in the appointment of General Convention committees. This, however, might not be sufficient cause alone for their continuation.

It is, moreover, a pretty flimsy excuse for perpetuating the machinery we maintain for the provinces. It is true that many of them try to reproduce the structure of the National Council departments with the thought that the work of these departments will thus be promoted more effectively in the member dioceses. For instance, five of the eight provinces have a full-time paid executive for College Work. Each of these not only does administrative work for the national division, but also encourages this important phase of the Church's activity in places where dioceses have not been able to make a substantial investment.

Province IV and Province VIII have the most reason for being, in terms of representing rather specific geographic areas. It is interesting to note that both of these provinces have capitalized on this fact by supporting institutions which they regard as provincial in nature—the University of the South, the limits of which go beyond Province IV, and the Church Divinity School of the Pacific, which is in Province VIII. None of the other provinces even pretend to such unifying principles.

The Provinces: to be or not to be

All journalism was not yellow, however. Some was red, white, and blue. With the end of the Spanish-American War, the United States found itself suddenly cast in the role of "world power." We were a country of forty-five states; New Mexico, Arizona, and Oklahoma were still territories. The U.S. population of seventy-seven million was slightly over twice that of the entire United Kingdom. As the century turned a new leaf, so did the nation.

The Treaty of Paris, signed in 1898, made the United States ruler of two island empires—Puerto Rico and the Philippines—and gave it a temporary protectorate over Cuba. In that same year the U.S. annexed

the Hawaiian Islands, and a year later began efforts to buy the Panama Canal Zone from Colombia.

The wall of U.S. isolation had been breached.

What of the Church in 1901?

The typical Episcopalian of the period is described in a recent book by Canon George E. DeMille, *The Episcopal Church Since 1900*, as "a man named John Smith, whose parents or grandparents had come from England, who drove on Sunday morning to Morning Prayer and Sermon at eleven, in his own carriage."

With just over 700,000 communicants, the Episcopal Church was a voluntary association of autonomous

dioceses. Every three years, representatives of these dioceses met at a General Convention and, amid a spirit of acrimony which would shock us today, talked for a few days about the Episcopal Church in America, then went home to administer the Episcopal Church in their own dioceses.

Not everyone was content with this situation. For the better part of the nineteenth century, there had been discussions and debates as to how to convert this strong partisan spirit into a visible unity.

The U.S. Government was similarly occupied, since many Americans were determined to maximize states' rights. There was a parallel feeling in the Church. An absolute minimum of Federal Government was the cry in the states; an absolute minimum of hierarchy was the cry in the Church. The dioceses clutched their autonomy, yet knew there was need for an overall administration of a kind that could not be provided by one General Convention every three years. Ideas for such an organization were nebulous; the birth of National Council was still a score of years off.

At about this time, the judicial branch of the U.S. Government made a move to break through its logjam of cases by dividing the country into judicial districts. The merits of such an arrangement distinctly affected the thinking of the Church.

A provincial system for the Church was not a novel idea. It had been first suggested in 1850. Convention records for the last half of the nineteenth century are full of argument about the possibility of such provinces. Some of the proposals were rather "far-out," such as the one in 1865 urging the creation of six provinces, each to have its own presiding bishop with authority equal to, if not greater than, the present Presiding Bishop.

Many people feared that setting up provinces would divide a Church which was self-consciously national in its attitude, if not in its behavior. When the rank and file at the Conventions were persuaded that provinces could be used as a means of uniting dioceses and missionary districts into units of geographic homo-

geneity, the proposal won approval. There are grounds to suspect, however, that provinces became a reality because they provided a convenient brake for use on any national administrative arm that might later be devised.

First Twentieth-Century Convention

On October 2, 1901, General Convention convened in San Francisco. It was a history-making meeting for several reasons. Puerto Rico, the Philippines, and the Hawaiian Islands were constituted missionary districts of the American Church, and missionary bishops were elected for each of them. Cuba was also made a missionary district, although a bishop was not elected for the district until the 1904 Convention.

Fifty years of discussion finally led in this 1901 Convention to an amendment to the church constitution authorizing the organization of provinces, although the Convention took no steps to implement this action.

Either the proponents of the amendment were so exhausted by their efforts to get Convention to pass it or so surprised that it had passed at last that no further steps were taken to bring the provinces into being for six years.

In 1907 eight Missionary Departments were set up, each with its own Missionary Council. These could not legislate, or discuss anything other than missionary subjects. The departments fizzled out, and it is amazing that the whole provincial idea was not scuttled along with their collapse.

Instead, the General Convention of 1913 adopted a canon on provinces which, with subsequent revisions in 1922, is practically identical with the one now in force.

Case of the Underworked Province

Before we "tut-tut" too loudly about how long "they" took to do things, it might be better to review what purpose the provinces have served. Were they worth all the years spent debating them?

Almost every woman can remember some appliance in her home which she purchased in a glow of enthusiasm for its multiplicity of

uses. She will also remember that, as it worked out, the appliance has become the accepted convenience for a few chores, but she honestly never uses it to its maximum potential. It is just too much bother to get out the attachments which make the appliance do the extra tasks.

The provinces are a like case. Episcopalians are not using them to their full potential—about that there is unanimity.

It is not a simple task to assess the value of provinces. Curiously, General Convention has yet to assign any job of major significance to them. National Council departments seem more and more to bypass this intermediary synod setup and work directly with dioceses. Quite naturally, some provinces have functioned better than others.

It has not simplified matters that the provinces in our branch of the Anglican Communion do not correspond structurally to those in any other branch. Elsewhere, a province is an autonomous group of dioceses, with an Archbishop as its chief prelate. The apron-strings attitude about authority in the American Church and the curious clinging to congregationalism seem clearly to preclude the provinces' becoming autonomous, even if this were desirable.

The future for provinces is far from clear. They are too costly for what we are now getting out of them. They are a nearly surplus superstructure because we permit them to be. The present unrealistic groupings of dioceses that make up the eight provinces could only lead to such disuse, yet the 1961 General Convention

CON

The Rt. Rev. Frederick John Warnecke, Bishop of Bethlehem:

I am a heretic who believes that we ought to abolish the present provincial structure and make new arrangements based more truly on our realities.

It is my conviction that the provinces were established at a time when the Church was still undecided as to whether it wished to have a strongly centralized structure through the National Council or a decentralized organization through the provinces.


Furthermore, the growth of urban metropolitan areas in American life has made the provincial boundaries artificial. What sense does it make to put Philadelphia in one province and Camden in another?

In our present intricate American culture, urban problems and strategy often demand that a greater area than a single diocese be brought into regional planning. I would think, then, that we could develop *ad hoc* associations of dioceses for specific purposes. Certainly, the present provincial structure and boundaries make no sense in many of these metropolitan situations. Lower Connecticut is part of the New York metro-

politan area, yet Connecticut is in Province I and New York in Province II. Camden, in the Diocese of New Jersey and in the Second Province, is part of the metropolitan area of Philadelphia—which is in another diocese and another province. Northern Virginia is part of the Washington area, and the two dioceses there should rightly be associated with one another; but there is no reason why the Diocese of Erie should be brought into their problems. Yet Virginia, Washington, and Erie are all part of Province III.

The Church likes to perpetuate structure far beyond its usefulness. The Church also resists the suggestion that certain structures might be set up for a temporary period or for a single task. We like to set up all of our arrangements in canonical ways, but this slow-as-molasses method of the past will not meet the striking fluidity and mobility of modern American life.

The very fact that General Convention is once again thinking and rethinking the concept of the province illustrates the futility of this arrangement. Practically every General Convention since the provinces were initiated has gone through this tiresome process of trying to discover what the provinces are meant to be and to do.



These, and many more like them, are the comments one hears about the provinces of the Church. And as the comments vary, just so do the provinces themselves. But then, the provinces should be used to such un-unanimous acts and opinions by now, for they have been both debated and debatable for over a century. —THE EDITORS

The number of congratulatory messages since our action was made known has indicated to us that we are on the right track.

The Ven. Charles F. Rehkopf
Archdeacon, Diocese of Missouri

The provinces ought to be maintained, but are not being used properly now.

The Rev. John D. McCarty
Department of Research and
Field Study, National Council

I do not feel that provinces at this time serve much purpose. Their geographic delineation is poor. Indeed, many of the diocesan boundaries no longer conform to the distribution of the people. The provinces need revision, but should not be eliminated. A growing Church will need them; a diocesan and national structure is not enough.

The Rt. Rev. Daniel Corrigan
Home Department,
National Council

One of [the Episcopal Church's] most cherished illusions is that if we will just try hard enough, we can make the provinces into a useful part of the Church's work and life. The Diocese of Missouri, thus far, is the only jurisdiction that has been honest enough with itself and the rest of the Church to recognize that the day is past when we can justify the spending of at least \$15,000 per synod by the delegates for transportation, hospitality, and expenses, when nothing can be accomplished except giving balm to communicant leaders who were not elected to be deputies to General Convention.

The Rt. Rev. Chandler W. Sterling
Bishop of Montana

Excerpted from *The Living Church*

soundly defeated a proposal which included an eminently reasonable plan for their realignment.

The Recommendations

There is a chasm between the dioceses and National Council in many areas, and the provinces might well be restructured to bridge it. In fact, two of the recommendations of the Joint Commission on Structure of General Convention and Provinces deal with just such structural changes.

The Rt. Rev. John P. Craine, Bishop of Indianapolis and chairman of the Commission, describes them in this way: "First, we are asking General Convention to mandate each province to study Proportional Representation in the House of Deputies in preparation for the 1967 Convention, and we would also trust that other primary General Convention issues would be considered. For this purpose we are asking that General Convention deputies automatically be deputies to their Provincial Synods. We would hope that studying the issues would make for more informed consideration [of issues] by the Church before General Convention meets. . . .

"The second suggestion has to do with better liaison with the National Council. . . . We are suggesting that once each triennium each province should attend a full meeting of National Council, represented in each diocese of that province by the Bishop, and a clerical and a lay deputy to General Convention. This latter suggestion, of course, is just another geographic formula."

The Current Scene

The action in the provinces in the last few months looks, at first glance, a little like part of a contemporary trend to magnify the negative and ignore the positive.

The Diocese of Missouri recently resolved, without a dissenting vote, to withdraw from the Seventh Province (Southwest). The Council of the Diocese instructed its treasurer to send the amount of the provincial assessment to the treasurer of National Council as overpayment of

Missouri's quota for this year. This was not a hasty move; it represented a carefully considered opinion that the provincial system is outdated and that provinces are a surplus evil of church government.

A few months later, however, the Eighth Province (Pacific) passed several resolutions strengthening their provincial structure. One of these actions provided approval of, and funds for, a provincial coordinator between diocesan divisions of world mission and the broader work of the Anglican Communion throughout the world.

Plans are readied for the creation of a Ninth Province in the Caribbean area.

The Fourth Province (Sewanee), in the most far-reaching action so far, has completely reorganized itself on a workmanlike basis that may possibly serve as a blueprint for the rest of the provinces.

The Sewanee Plan

The Fourth Province, at its thirty-second synod meeting in Asheville, North Carolina, in October of last year, effected a remarkable revision simply by unanimously adopting a report. The Rt. Rev. Girault M. Jones, Bishop of Louisiana, headed this unusual committee, appointed in 1962, which thoroughly studied and reevaluated the structure and program of their provincial Synod. Their report made specific suggestions altering the Synod radically.

Sewanee, like the majority of other provinces, does not have a synod meeting in a General Convention year. The 1965 Synod, therefore, will be the official debut for the new "machinery." The new idea is to provide a meeting place for key personnel already responsible for definite diocesan duties. Sewanee wants its Synod to be more than a random assembly of delegates or a gathering of winners of a diocesan popularity contest. Deputies to Synod will be named because of their diocesan responsibilities and will attend Synod for further training in their particular specialties.

The five areas of synod organiza-



First Province (New England)

Comprises the Dioceses of Maine, New Hampshire, Vermont, Massachusetts, Western Massachusetts, Rhode Island, and Connecticut.

President—the Rt. Rev. Walter H. Gray, Bishop of Connecticut.

Second Province

(New York and New Jersey)

Comprises the Dioceses of New York, Long Island, Albany, Central New York, Rochester, Western New York, Newark, and New Jersey, and the Missionary Districts of Puerto Rico, the Virgin Islands, Haiti, the Dominican Republic, the Panama Canal Zone, and Central America.

President—the Rt. Rev. Horace W. B. Donegan, Bishop of New York.

Third Province (Washington)

Comprises the Dioceses of Pennsylvania, Pittsburgh, Bethlehem, Harrisburg, Erie, Delaware, Maryland, Easton, Virginia, Southern Virginia, Washington, West Virginia, and Southwestern Virginia.

President—the Rt. Rev. William Crittenden, Bishop of Erie.

Fourth Province (Sewanee)

Comprises the Dioceses of Alabama, North Carolina, East Carolina, South Carolina, Georgia, Atlanta, Florida, Mississippi, Louisiana, Tennessee, Kentucky, Lexington, South Florida, Western North Carolina, and Upper South Carolina.

President—the Rt. Rev. M. George

Henry, Bishop of Western North Carolina.

Fifth Province (Mid-West)

Comprises the Dioceses of Ohio, Southern Ohio, Northern Indiana, Indianapolis, Chicago, Quincy, Springfield, Michigan, Western Michigan, Northern Michigan, Fond du Lac, Milwaukee, and Eau Claire.

President—the Rt. Rev. John P. Craine, Bishop of Indianapolis.

Sixth Province (Northwest)

Comprises the Dioceses of Minnesota, Iowa, Nebraska, Colorado, Montana, and the Missionary Districts of South Dakota, North Dakota, and Wyoming.

Acting President—the Rt. Rev. Conrad H. Gesner, Bishop of South Dakota.

Seventh Province (Southwest)

Comprises the Dioceses of Missouri, West Missouri, Arkansas, Texas, Dallas, Kansas, New Mexico and Southwest Texas, Northwest Texas, West Texas, Oklahoma, and the Missionary Districts of Western Kansas and Mexico.

President—the Rt. Rev. George H. Quarterman, Bishop of Northwest Texas.

Eighth Province (Pacific)

Consists of the Dioceses of Arizona, California, Los Angeles, Northern California, Olympia, Oregon, San Joaquin, and the Missionary Districts of Alaska, Eastern Oregon, Idaho, Nevada, Spokane, Utah, Honolulu, the Philippines, and Taiwan.

President—the Rt. Rev. Russell S. Hubbard, Bishop of Spokane.

tions are Mission, Christian Education, Christian Social Relations, College Work, Public Relations (or Promotion), and Stewardship. While these may not have exact counterparts in all the dioceses or in National Council, they cover the bulk of the Church's work.

The bishops and twenty other per-

sons from each diocese will attend Synod. The twenty are to be six clergymen, six laymen, and six laywomen, plus the presidents of the diocesan organizations for men and women.

This may, perhaps, sound like just so much legalistic reorganization, a

Continued on page 16

Announcing A New Edition Of *The Episcopalian* For the Blind

Unighted members of the Episcopal Church will be interested to learn that, beginning in October, the Home Department of the National Council will start free distribution of a Talking Book edition of *THE EPISCOPALIAN*.

The recordings will be ten-inch, the size used by the Library of Congress Division for the Blind. Those who do not have record players with the required 16 2/3 rpm may obtain Talking Book machines, provided free of charge to the legally blind through the state agencies designated as distributors by the Library of Congress Division for the Blind. Legal blindness is defined as the inability to read ordinary newsprint even with the help of corrective lenses.

This new service will supplement the Braille edition of *The Church Herald for the Blind*, which has been published by the National Council's Home Department for several years. For the many blind persons who do not read Braille, as well as for those who do and wish to have additional material about the Church, the Talking Book edition of *THE EPISCOPALIAN* is expected to prove especially valuable.

The help of all Episcopalians is asked in locating blind members of the Church who would enjoy receiving the new recorded magazine. All requests for subscriptions to the new Talking Book edition of *THE EPISCOPALIAN* should be addressed to:

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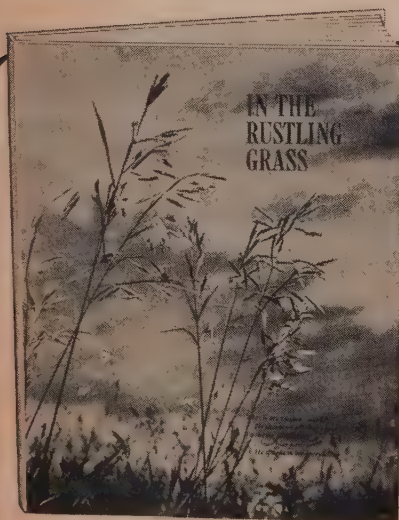
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The Provinces

sort of canonical numbers game. It is not. The Fourth Province has adopted a revolutionary concept of a province. Time will test its workability and practical value.

The synod meeting will be radically different, too. It will begin with a full day of department meetings, led by National Council experts. The second day will be given to synod business meetings. The various departmental workshops of the day before will report. "In this way the work of the Church can be ... seen as a whole, rather than in departmental fragments," says the Rt. Rev. John M. Allin, Bishop Coadjutor of Mississippi, an enthusiastic supporter of the new plan. "This will bring together, at least twice every three years, the real leadership of the Church. Such a gathering would provide a natural opportunity for officers and executives of National Council departments to meet with those in various facets of diocesan work in the province. This, we feel, would vastly enhance both communication and coordination of the Church's work. ... It should provide means of discovering how neighboring dioceses can really help one another. ..."

The two ordinarily concurrent but separate meetings of Synod and Episcopal Churchwomen will merge in Sewanee. The Episcopal Churchwomen of Province IV, in fact, have dissolved themselves, there being no further need for this separate level of organization. While diocesan department heads confer with provincial and national counterparts, the diocesan presidents of Churchmen and Churchwomen will meet as a Division of Laity.

It may be that the Fourth Province will demonstrate that provinces, like the radio, need not be obsolete.

Possibly this General Convention will reappraise the theory of provinces and recognize that some of the Church's work might benefit from a regional perspective. Out of such testing and questioning, the 1964 Convention may find an intelligent and productive answer to the question: "Provinces: to be or not to be?"

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Assistant Secretary of State for African Affairs G. Mennen Williams talks with Congolese President Kasavubu.

G. MENNEN WILLIAMS? my cousin Elsa asked, without a glimmer of recognition.

"You know who he is," I said. "Served six terms as governor of Michigan, then became the State Department's top man in African affairs."

"Oh, you mean *Soapy* Williams. That cute politician with the bowties."

"No. Well, yes. That's the problem in writing about him. You see—"

"You take things so *seriously*," Cousin Elsa said. "Everybody knows he's a kind of mature college boy who has a private fortune and likes to play at politics. And such a charming smile. . . ."

Many Americans share Cousin Elsa's image of Gerhard Mennen Williams. As "*Soapy*" Williams, a genial politician who is also an heir to the Mennen soap fortune, he is so well known that newspaper headlines sometimes refer to him by his nickname alone. Few people, other than his friends and associates, know that he is far more than a politician: he is, by almost any measure, an extraordinary human being.

He made American history by becoming the first man ever to serve as governor of a state for six consecutive terms. He also made headlines as a stubborn, outspoken champion of social welfare programs and state constitutional reforms. His

running battles with a conservative state legislature, and his successful efforts to secure such laws as Michigan's celebrated Rule Nine—which prohibits discrimination against minority groups in the buying and selling of real estate—made him one of the best-known state leaders in the nation.

In 1960, Governor Williams announced that he would not seek a seventh term as Michigan's governor, and that he had set himself a new objective: "To work for the cause of peace." At that time, one national magazine stated, "By any normal standard Williams should now be a leading Presidential contender . . .," and went on to assail the bitter op-

Internationally known politician and diplomat, G. Mennen Williams

position among some Michigan legislators to any such advance by the then Governor. Assessments of his unprecedented term still range from high praise to bitter, acid criticism. Yet, even among those who have opposed his policies, there is hardly a voice that will not praise the integrity and character of the man himself.

Soon afterward, G. Mennen Williams was appointed, by the newly elected President Kennedy, as Assistant Secretary of State for African Affairs. Frankly agreeing with those who claimed that he was far from expert in African diplomacy, the ex-Governor admitted that he had "a lot of on-the-job learning to do."

New Storm Center

Within a few weeks after he moved into his new office, Assistant Secretary Williams once again became the center of stormy controversy. During the first of many African tours he was to make—he has since visited every African country except the Republic of South Africa—he stated in Kenya, then a British colony, that the United States favored a policy of "Africa for the Africans."

White leaders throughout Africa protested loudly while in the United States Senate, Williams was called "bumptious and unskilled." Rising to his defense, however, President Kennedy said in a press conference, "I think Governor Williams has done very well. I'm wholly satisfied with his mission. . . . The statement 'Africa for the Africans' does not seem to me to be a very unreasonable statement. He made it clear that he was talking about all those who felt that they were Africans, whatever their color might be, whatever their race might be. I do not know whom else Africa should be for."

Among his new staff and co-

workers in the State Department itself, he quickly made an indelible and unexpected impression. Veteran State Department employees had G. Mennen Williams pictured as an amiable, easygoing, college-boy type. "Everyone thought it would be a lot of fun working with Soapy," one staff member says. "Such a genial guy, you know."

"You'd be surprised," says the same staff member, "at what happened after he got here. He's an utterly conscientious worker—the most fantastically energetic person I've ever seen. There are a lot of haggard wrecks wandering around here who used to be easygoing, relaxed people. Everyone here works all the time, but the Governor works hardest of all."

Working eighteen hours a day and often longer, making whirlwind tours of virtually every African nation to gain firsthand knowledge of the people and of each country's highly individualized problems, Williams soon became a recognized expert on Africa.

"Soapy" the Boss

Miss Julie Lawler, who joined his staff six months before he was first elected governor in 1948, and has been his secretary during all the crises and triumphs of the sixteen years since, is one of the most authoritative sources for information about her boss. Miss Lawler says that Governor Williams is an almost ideal employer. "He has one of the most even dispositions I've ever known. He gets quiet instead of cross," she comments.

Heading a staff of six secretaries, Miss Lawler works at least nine hours a day, and takes her turn on the rotating "evening shift." Like everyone else on the staff, she is less conscious of her own labors than of the amazing energy of her boss.

"Seven-thirty is a lucky time for him to be out of the office," she notes.

"Yes, he does work seven days a week. But he has done that ever since I've known him." Miss Lawler feels that part of the Governor's fantastic energy can be attributed to what she calls "very good living habits." Another key is his capacity to relax: during the most high-gear day, while dashing from one appointment to the next, he can climb into the car, fall completely asleep, and arrive at his destination refreshed and wide awake.

"But most important of all," she observes, "he enjoys what he is doing. He is a dedicated public servant."

How does he feel about being called "Soapy"? According to Miss Lawler—who calls him "Governor Williams"—he is quite fond of the "Soapy" moniker. As a matter of fact, Mrs. Williams calls him "Soapy," too.

G. Mennen Williams is a deeply



Assistant Secretary Williams serves as a lay reader whenever he can at Christ Church, Georgetown, where he stops by early nearly every morning for prayers.

is also a man of deep religious faith.

With Bowtie in Africa

religious man who genuinely merits that much-abused adjective, *devout*. A lifelong Episcopalian, his faith and dedication to the Church are a basic part of his life. His nonreligious associates will tell you, without being asked, "He never drinks or smokes, but he certainly doesn't make you feel uncomfortable if you do"; or "He is the most genuinely religious man I've ever known." More than one person mentioned the simple, six-inch cross that always stands on his desk.

Governor Williams' father, the late Henry Phillips Williams, served as a vestryman at St. Paul's, Detroit. As boys, the three Williams sons sang in the choir; later, G. Mennen served St. Paul's as vestryman and lay reader.

After he entered the political melee, not even a campaign in full swing could alter his customary attendance at Sunday services. His insistence on attending worship often caused enormous complications, since he sometimes had to schedule his speaking engagements around church time, or start a long day sooner in order to attend early services. He flatly refused, however, to let any information about his religious faith be used as political publicity.

His correspondence and speeches

are liberally sprinkled with Biblical quotations, but his interest in the Bible is far more than a search for apt quotations. "He always carries a Bible in his briefcase," says Miss Lawler. "Sometimes he carries more than one translation."

Daily Detour

Now a parishioner at Christ Church, across the street from his Georgetown house, Governor Williams sometimes serves there as lay reader. Almost every day before heading for his State Department office, he stops off at Christ Church for early morning prayers. Since his visit comes before the church has been opened for the day, the parish has provided him with his own key.

In our personality-conscious society, it is not unusual to find a variety of different "images" in a single man: we are accustomed to finding the real Mr. Smith a radically different person from the public image of Mr. Smith.

What is unusual about G. Mennen Williams is that all the images he conveys—folksy politician, dedicated public servant, dedicated layman—are genuine.

In all fairness to Cousin Elsa, he does look something like a mature college boy: several inches over six

feet tall, he is lean and broad-shouldered, and although his hair is generously grayed, the well-known crew cut helps belie his fifty-three years. That polka-dot bowtie, the Williams trademark, adds a flippant final touch to his youthful appearance.

His passion for politics is absolute: "Once [you are] interested in political processes," he says, "you can't drop it." But he does not fit the stereotype of the falsely ebullient glad-hander—he seems unable to exude contrived conviviality. His manner is similar to the relaxed graciousness of one greeting an old friend.

Although many beleaguered candidates find campaigning an ordeal-by-handshake, Governor Williams says, "I liked campaigning, because it permitted us—my wife and me—to see people we otherwise wouldn't see."

The transition from state government to international diplomacy has brought him some new discoveries. "I had always heard that politics was the art of compromise. But until I got into *diplomacy*, this really didn't mean very much to me.

"I find," he continued, "that in dealing with human beings, the same things are important . . . the concerns here are the same as in Michigan—jobs, schools. . . ."

Statesman

In describing his State Department assignment, which President Johnson, assuming office during last November's crisis, asked him to continue, the Assistant Secretary says, "It is to advise in the development of U.S. policy toward Africa and to direct its implementation abroad."

Within this simple statement lies a formidable task. Africa is a land of thirty-four independent nations, plus a constantly changing network of territories and protectorates. It is a giant continent—three times the size of the United States—unpredictable in mood, and vitally significant in any view of world affairs.

News of ". . . a crisis in Kigali,



Mr. Williams dances to the music of a native band during his 1962 visit to Fria, Guinea, as handclapping and singing natives join in the festivities.



His desk at the State Department has ample evidence of Governor Williams' visits to forty-four African countries.

Katanga, or Khartoum is on my desk within hours after it occurs, and it invariably has a bearing on America's future security," he says.

Keenly sensitive and sympathetic to all of Africa's problems and aspirations, he has stated that "at this point in time, there is no end to the challenge and no end to the opportunities in Africa." As a churchman, he has gained a profound awareness of the crisis which Christianity is facing in this rapidly moving continent.

He was "moved and shocked" by a conversation which occurred during one visit to Africa. At a meeting of businessmen and clergy, a black African—a highly successful businessman—observed that "the polarization between whites and blacks means that there is a move away from the Church among the blacks . . . white Christianity has failed to live up to brotherhood."

Long active in efforts to achieve first-class citizenship for the American Negro, Governor Williams was the first state leader since the Reconstruction era to appoint a Negro to serve in his cabinet.

"Racial discrimination in the United States," he said in a speech two years ago, "in addition to being wrong for its own sake, is a serious detriment to a successful U.S. foreign policy in Africa, and in Asia and Latin America as well."

In the same address, he stated, "While there is no good to be found in the discrimination against the black man, the ultimate loser before God is he who has sinned, not he who is sinned against."

Many Schweitzers

Along with the serious challenges Christianity faces in Africa—where each Christian convert is now being met by eight Moslem converts—Governor Williams has found some heartening examples of Christian dedication. "Just as in this country my Bishop [a reference to the Rt. Rev. Richard Emrich of Michigan, his longtime friend] and other men of goodwill have given Christian leadership, so in Africa there have been countless numbers who have given Christian example, often at great sacrifice. . . . It is a common saying

that every corner of Africa has its Schweitzers, and I myself have seen the magnanimous devotion of many, many people."

In Algeria, one of forty-four African countries he has visited, his first impression was one of sadness at seeing "so many widows and orphans." But he found, too, that "with the help of the Church, great advance has been made and the gratitude is very clear." He was particularly impressed, during his visit shortly after war-racked Algeria had gained independence, with a reforestation project sponsored by Church World Service, in which workers receive payment in food rather than money.

Often, when talking about Africa, Governor Williams uses the word "we" instead of "I": "We saw—," "We learned—." The other half of the plural pronoun is his wife, Nancy Lace Quirk Williams, who has accompanied him on 100,000 miles of official visits to Africa.

In her role as the wife of a ranking government official, Mrs. Williams is both helpmeet and co-worker: much of their social and personal life is

With Bowtie in Africa

related in some way to his official duties, and she is a poised and talented hostess for whom planning an evening with friends often means entertaining African diplomats.

Blind Date

The Williamses met at the University of Michigan—against Nancy Quirk's better judgment. A student in the School of Social Work, she was engaged to a young man who could not make it to the spring formal. Only after a friend persisted in coaxing her not to spend dance night in the dorm did she reluctantly accept a blind date with a law student named G. Mennen Williams. The blind date that almost did not happen resulted in one broken engagement and, in 1937, one marriage, in a ceremony performed by the then Bishop of Michigan, the late Rt. Rev. Herman Page.

G. Mennen Williams began his career in public service that same year as an attorney with the Social Security Board in Washington, D.C. In the twenty-seven years since, the only interruption to his role as a public servant was World War II, when he entered the Navy as a Lieutenant (J.G.) and emerged with the rank of Lieutenant Commander and the Legion of Merit.

Parents and Grandparents

The Williamses are devoted parents to their three children. Gery, the eldest, is married, the father of G. Mennen Williams III, born on September 25, 1963, and a first-year law student at the University of Michigan. Nancy is a senior at Smith College; and Wendy is a prep-school senior in Glen Arbor, Michigan. The Williams offspring are wistful at times about the lack of chances for the whole family to be together, but like all young people in the teenage-and-early-twenties bracket, these three are virtually as busy with their own pursuits as their parents are with official duties. But when the Williamses do get together, they are a close family, full of rem-

iniscences about experiences shared in the past.

The Williams' present home is a rambling old Georgetown house, a fine example of the characteristic architecture of that historic section of Washington, D.C. It is a house of dignity, where today's leaders receive warm welcome; but it is also the sort of house where a student home from school can curl up on the sofa with a book, and where the sheet music on the piano is open to "While Strolling Through the Park One Day."

Mrs. Williams, tall and attractive, is ideally cast as the lady of this house; she is every inch the Governor's lady or the wife of the Assistant Secretary. Yet, at the same time, she is an outgoing, breezy person with a gay sense of humor.

A veteran campaigner in her own right, Nancy Williams is also active in social and charitable work. She likes a "real job" to do when she joins a cause. Right now, she feels that it would be unfair to take on what she calls a "real job" because she cannot predict the next trip to Africa or the next round of official functions; however, she has taken an active part in the "Future for Jimmy" project, an Urban League effort to help change Washington's sometimes lamentable showing in programs aiding underprivileged children.

Church and Home

Like her husband, Mrs. Williams is keenly enthusiastic about all things

pertaining to Africa. Also like him, she comes from a long line of Episcopalians; her father, too, was a vestryman. The family's conversation is liberally sprinkled with references to "the Church." In this household, the Church is part of everyday life, familiar and basic as the grace that is said before each meal.

For the Williams offspring, politics is also part of life. Though Nancy and Wendy have developed no interest in active politicking as yet, Gery has delighted his father by announcing his plan to pursue a career in public service.

The last member of the Williams family is an engaging toy poodle with a penchant for lap-sitting. The dog's name is Afta, which stands for "Africa for the Africans," and indicates the Williams' knack for taking uncomfortable experiences in good-natured stride.

Thus, the crew-cut collegian in Cousin Elsa's mind is equally a highly self-disciplined, dedicated public servant with an unusual gift for understanding fellow humans. He is the statesman who works hard and works his associates hard but earns their affection in the process. And there is no real contradiction here in a born campaigner who loves the crowd and the hullabaloo of politics, and the layman who starts each day with a few quiet moments in church. He is the father in a family where the prayer "make us ever mindful of the needs of others" is said often and in earnest. ◀

in the next issue of THE EPISCOPALIAN

General Convention Preview

- Summary of Major Issues
- St. Louis Gets Ready
- Leaves on a Leader
- What's in a Name?

Articles by Louis Cassels, David Head,
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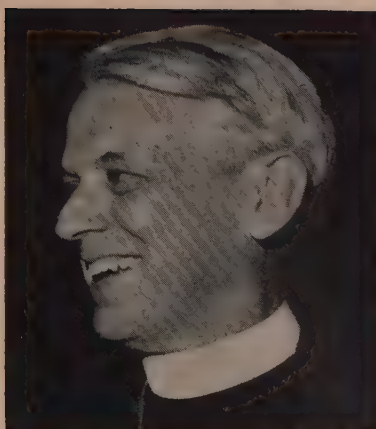
THE FACT that the sixty-first General Convention will elect a new Presiding Bishop to succeed the Rt. Rev. Arthur Lichtenberger, who is resigning for reasons of physical handicaps, is no longer news even to the general public. The question "Who is to succeed Bishop Lichtenberger?" has already been for some time a common topic of Episcopal table-talk.

No answer to this question will be possible, of course, until General Convention meets in October, though speculation touching this event need not be labeled irreverent. Our Roman Catholic friends freely indulge in such wonderings when the election of a new Pope is on the horizon.

THE title "Presiding Bishop" is modest and unpretentious compared with those normally given to leaders of other Anglican provinces, such as "Primate," "Metropolitan," or even "Archbishop." But so simple and colloquial a title as "P.B." evokes an emotional loyalty among Episcopalians in the United States that is no less sincere than that which Anglicans in other daughter-churches of the Church of England accord to their comparable leaders. Indeed, in meetings of such "heads" of independent Anglican church bodies, our

HOW
DO YOU
ELECT
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In mid-October the Bishops of the Church will choose one of their number to be "first among equals." Here's how they will go about it.



The three men who have served most recently as Presiding Bishops of the Episcopal Church are (left to right) the Rt. Rev. Henry St. George Tucker (1938-46); the Rt. Rev. Henry Knox Sherrill (1947-58); and the present incumbent, the Rt. Rev. Arthur C. Lichtenberger. They were the first to resign their diocesan jurisdictions to serve this national office full time.

"P.B." ranks on a par with the Archbishop of Canterbury himself.

Although the answer to the question "Who is to succeed Bishop Lichtenberger?" must remain unknown until October 17, we can be let in on the mysteries of how the succession will be legislatively effected.

THE procedure is fairly simple. A Presiding Bishop is elected by the House of Bishops, subject to confirmation by the House of Deputies. Thus the clerical and the lay deputies, through the power of the veto, can prevent an election in General Convention, although this has never happened. This sharing in the election is surely a symbol of the fact that the Presiding Bishop is head of the whole Church and not merely, as he was until 1901, presiding officer of the House of Bishops. In the opinion of a large number of churchmen, however, a sad footnote must be added: The women of the Church, excluded from the right of seats in the House of Deputies, have no direct participation in the election.

Although the election itself is a closely guarded intramural event within the House of Bishops, the House of Deputies does share in the nomination procedure. A joint nominating committee—eight bishops,

four priests, and four laymen—is appointed by the presidents of the House of Bishops and the House of Deputies several months before the meeting of a General Convention in which the election of a new Presiding Bishop is to take place. The committee must present the House of Bishops with the names of three nominees. On the day this report is presented to the House of Bishops, nominations from the floor are also in order. At the last election of a Presiding Bishop, six such further nominations were added to the three names presented by the committee. The House is, accordingly, not restricted in its choice to the committee's list of candidates.

THE election drama will begin immediately after an early-morning service of Holy Communion on Saturday, October 17. The House of Bishops will go into executive session in Christ Church Cathedral in St. Louis to elect their choice for Presiding Bishop. All visitors, guests, and the press will be excluded. No nominating speeches will be permitted, since the nomination of candidates will have been presented to the House of Bishops earlier in the Convention. After the election, the House of Bishops will send a sealed com-

munication, officially known as a "message," to the president of the House of Deputies. The president will ask that the message be referred to the Committee on Consecration of Bishops, who will then retire to consider the election and prepare their report. Normally this committee examines the credentials of a bishop-elect, but in this case it will be more or less a formality since any nominee is already a bishop.

WHEN this committee has announced its readiness to report to the Deputies and has prepared a resolution stating that they concur with the House of Bishops, the House of Deputies will convene in executive session for receipt and consideration of the message. Hopefully, someone will remember to turn off the public-address system. Either a standing or a voice vote will normally suffice at this point. It is possible, however, for a group of deputies to demand a vote by order and by diocese.

If the House of Deputies does concur, they will dispatch a message beginning, "Resolved that this House concurs with the House of Bishops. . . ." This will be sent to the Bishops, who will still be patiently in session at the Cathedral. They must remain there on the chance that the House

How Do You Elect a "P.B."?

of Deputies may not concur, in which case it will be necessary for the Bishops to start the entire process all over again.

A committee will then be appointed to wait upon the Presiding Bishop-elect, and bring him to the House of Deputies in Kiel Auditorium, where all may greet him. The proximity of the Cathedral in St. Louis—only three blocks from the auditorium—will greatly facilitate the proceedings. In 1958, when Bishop Lichtenberger was elected, General Convention was meeting in Miami Beach. The fact that the parish church where the election was held was a considerable distance from the convention hall proved quite a liability, since it was difficult to preserve the proper proprieties and secrecy.

THOSE interested in legal intricacies might enjoy solving a kind of mathematical puzzle enshrined in the article of the Church's Constitution (Article I, Section 3) which defines the voting rights for the election of a Presiding Bishop in the House of Bishops. The General Convention has repeatedly wrestled with the problem of whether retired bishops should be accorded the same status in crucial legislation as that which more obviously belongs to the still active episcopate. Here is the neat, though intricate, compromise solution: the election is "by a vote of a majority of all Bishops, excluding retired Bishops not present, except that whenever two-thirds of the House of Bishops are present, a majority vote shall suffice." I recommend a wrestling with this legal conundrum as a variant topic for our Episcopal table-talk between now and General Convention.

We of the present generation of Episcopalians probably do not realize how recently this election procedure has been normal in our corporate history. Bishop Lichtenberger is only the third Presiding Bishop elected under its rulings. An "elected" Presiding Bishop of any kind made his first appearance in our records less than forty years ago. Before 1925 the office was held automatically by

the senior bishop, seniority being based on the date of consecration.

Between 1925 and 1938 we had as head of the Church three elected Presiding Bishops whose terms of service were limited to six years each. These Presiding Bishops retained their status and duties as bishops of their respective dioceses. The impossibility of carrying this double burden became so obvious that, beginning with Bishop Henry St. George Tucker (1938-46), a Presiding Bishop was required to resign his diocesan jurisdiction and to serve full time as administrative head of the Church's corporate life. A Presiding Bishop's term of service now ends only with retirement. This solution to the problem of divided responsibility—the Presiding Bishop is no longer the chief shepherd of a diocesan flock—is often criticized as an anomaly in Anglican church polity. Bishops, traditionally, are bishops of some piece of geography. But the American system *works*, and is such an improvement over the long traditional system of headship by seniority, or even that of double responsibility, that it is likely to be with us for some time.

THERE is, however, a disconcerting loophole in this canonical setup. If, for example, Bishop Lichtenberger had found it necessary to resign immediately after the 1961 General Convention, the House of Bishops would have had a special meeting and elected a new Presiding Bishop. But such an election could not be completed until the House of Deputies concurred in the election at the next General Convention. This would have meant, in effect, an interim Presiding Bishop who would have had to resign his diocesan jurisdiction to serve, yet could not be sure of the permanency of his new position. If at General Convention the House of Deputies did not concur, he would be a bishop-without-a-jurisdiction.

This loophole may be remedied in October. At the request of Bishop Lichtenberger, an amendment will be presented to General Convention which recommends that in such cases, after the election by the House

of Bishops, the Standing Committee of each diocese can affirm the election instead of the House of Deputies.

IN order to visualize the contrast between enjoying the service of a Presiding Bishop during his still fully active years, and the system which survived from 1789 to 1925—only death ending the term of office—all that is needed is to look at the mortality statistics of preceding holders of the office. I limit the list to five Presiding Bishops who held office before the introduction of our present elective system. The terminal age is in parentheses:

Alfred Lee (80)

John Williams (82)

Thomas March Clark (91)

Daniel Sylvester Tuttle (86)

Alexander Charles Garrett (91)

Two of the most forward-looking Presiding Bishops in that era—Bishop Williams and Bishop Clark—repeatedly called attention to the absurdity of entrusting the duties of the Presiding Bishop's office to old men who were often infirm. Legislation to reform the system began, indeed, in 1901, but it was not until 1919 that the General Convention's legal talent produced an acceptable alternative arrangement. The involved story of the origin and final passage of this amendment to the Church's Constitution which opened the way for our present procedure might easily furnish material for an article in *The New Yorker*. It suffered seemingly endless delays and was subjected to referrals back and forth between the two Houses of General Convention until the performance took on the dimensions of a Mack Sennett comedy.

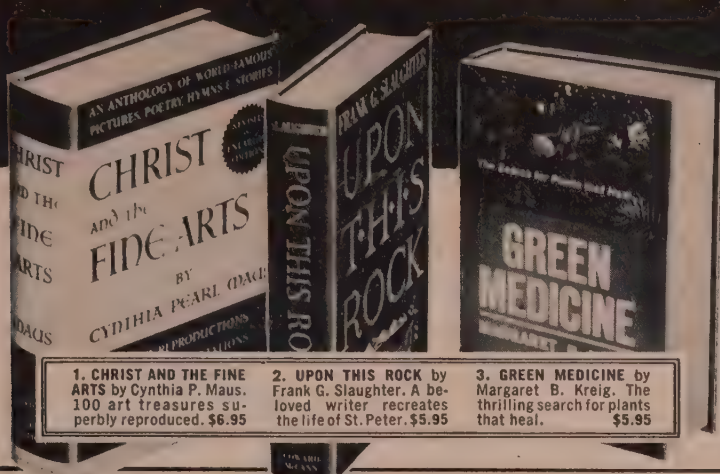
But a new day for the good of the Church did arrive. The past has given way to the present. With gratitude for the labors of the Presiding Bishops of the past, not least for those of the present incumbent, however brief his permitted term of service, we look forward to the time when a Presiding Bishop will come on the scene who will date the entrance to his responsibilities, A.D. 1964. ◀

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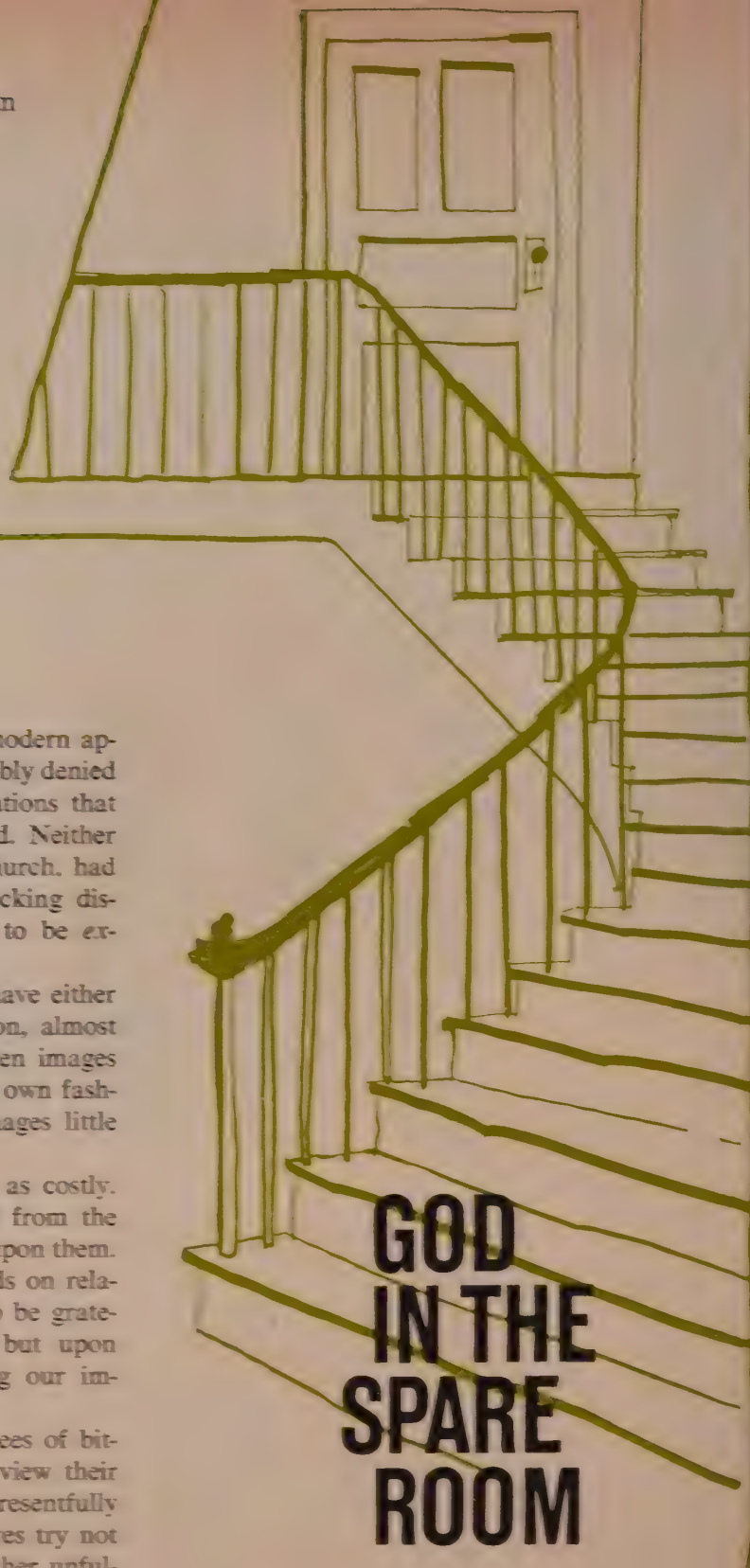
When the going is hardest, you can discover the power of God.

I HAD often read, without giving it modern application, the story of how Peter glibly denied Jesus so soon after passionate affirmations that he would die for his friend and Lord. Neither at home nor at school, not even at church, had I been given preparation for the shocking discovery that such behavior is simply to be expected of friends.

Except for the relatively few who have either natural skepticism or special education, almost everyone harbors certain hollow golden images of man which he worships, and in his own fashion suffers from the fact that his images little resemble the unyielding facts.

Our idol images are cruel as well as costly. Many teen-agers carry loads of guilt from the visionary perfection a parent projects upon them. Then they, in turn, thrust similar loads on relatives and friends. We expect others to be grateful for our high opinion of them, but upon them is laid the burden of justifying our impossible beliefs.

Romances dissolve in varying degrees of bitterness; friendships founder; parents view their children with pain; adolescents look resentfully upon their parents; husbands and wives try not to recall wistfully dreams of one another unfulfilled—all because we ask of others what no human being can give, the fulfillment of our hopes and the satisfaction of our hearts.



GOD IN THE SPARE ROOM

BY SARAH PATTON BOYLE

THE EPISCOPALIAN

I had always felt superior to orthodox Christian theology, not seeing the simple realism of its view. But now that the mask of brave, kind, honest, loyal, and just man had fallen away, I found myself face to face with Adam, Cain, and the betrayers and crucifiers of all that saves. Stripped by strife of his bejeweled garments of pretense, the Biblical man of original sin emerged.

I had learned by rote Jesus' summation of the Law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the *first and great commandment*. And the second is like unto it; Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets."

Halfheartedly, I had even made attempts to understand what it might mean to love God with one's whole content, one's *all*. Now and then I tried to love Him; but my failure hadn't troubled me much, since loving mankind seemed really the same thing. Didn't Jesus say, "Inasmuch as ye have done it unto the least of these, ye have done it unto me?"

But I wondered now if Jesus hadn't meant specifically *acts of kindness*—the filling of man's desperate needs. After all, the only way you can be kind to God is to be kind to man for God's sake. But attitudes and emotions are in a different category. We are told to worship *only* God, and to love man second, not first. I hadn't even loved God second. I just hadn't loved Him.

No one could love the God I had called mine for most of my life. I had the supposedly enlightened concept of Him as a great beneficent power, essence of goodness. The concept of God as a Person had seemed anthropomorphic to me. But unless we are prepared to concede that pure energy or abstract substance is higher than the totality of man, my old conception of God was hardly logical.

What colossal ego it fosters! If you conceive of Him simply as a great power, no matter how perfect and good, you quite unconsciously assume Him to be either merely an inaccessible First Cause or else there to call upon, to *use*—a sort of Aladdin's Lamp rubbed by your prayers. In the one case, He is little more than a word to you. In the other, you, not God, are the center of your universe—though you hastily

point out that He answers other people's prayers, too.

One almost inescapable result of the latter position is that faith in His goodness becomes contingent on His services. The fact that you may call this It a "Him," only thinly disguises the necessity of thinking of yourself as the one who really gives the orders ("asks") and God as the one who obeys ("gives"). If He disobeys you often, you just fire Him ("stop believing"). No wonder I had never quite understood why humility was considered such a virtue.

I pulled my thoughts back from this reconnaissance to the problem at hand. How could I get to know the Person of God, so that I could find life through loving Him?

Well, I thought, what do you do when you want to know a human person? You think about him, go where he is, talk to him—about himself, not you—and learn about him from others.

That seemed clear enough, so I pitched into the program. I got a shock. When I tried to think about God, or talk to Him about Himself, in a few seconds I ran out of things to think and say. From having thought that I was rather close to God, I had to face the stark fact that He was more a stranger to me than any human stranger.

How glibly I had spoken to other "dedicated Christians" of my sense of His Presence with me. I now realized that I felt this Presence in much the way you feel that of a tenant who rents your spare room but who keeps such odd hours that you never see him. You know you're not alone in the house, and you're thankful for the check he leaves on the hall table. But that's all you know about him—and you're probably glad of it. God had been my tenant.

The worst of it was that until now (along with most of the other people I knew) I had considered such a relationship the utmost in faith. In trying to think of God as at least no less than a human person, I had learned how far below the human level my relations with Him really were. I certainly wouldn't have a single friend if I treated people the way I treated God.

Suppose I talked to human friends as seldom, as reluctantly, as I did to Him. Suppose when I did condescend to speak, I rattled on entirely about myself—worse—often only about my troubles, problems, lacks. Suppose I showed

friends that there were literally hundreds of things I would rather do than be with them. In my hasty talks with God I seldom even listened to see if He wanted to reply.

I had been proud of the "high quality" of my prayers because I sometimes gave thanks for the beauties and wonders of the world, and I had often smugly noted in past years that I reaped the benefit (got my reward) in a sense

of well-being which much exceeded that of most persons in better circumstances. We can't be fully aware that we have a thing until we're thankful for it, and the thanks I sent skyward kept me conscious of everyday blessings which most people take for granted.

My pride now took a nose dive as I realized that even in this manifestly right mode of prayer, my thought hadn't really focused on God. It was thankfulness, not gratitude I felt. In thankfulness, you're glad *you* have the thing; in gratitude, your consciousness opens out and includes the one to whom you are grateful. How my heart would have poured out to a human person who had given me the things for which I thanked God with dispatch!

An innocent-looking thought approached: I recalled having been well pleased with the frequency with which I asked God's forgiveness—especially considering how little I needed it compared with everybody else I knew. . . . In a flash the innocent thought snatched off its mask, and I shrank back in pure horror.

All my requests for forgiveness had been a string of paste-pearl words. The only prayers I had ever prayed with deep feeling were the un-verbalized ones I silently offered in hearty thanksgiving. In spirit they were modeled after the prayer of the Pharisee: "God, I thank thee that I am not as other men."

In the first honest, humble slump of my life, I sank to my knees and prayed the familiar prayer of the General Confession from the Book of Common Prayer. I had repeated it a thousand times, usually by pure rote. Today every word of it was mine: "I have offended against Thy holy laws. I have left undone those things which I ought to have done; and I have done those things which I ought not to have done; and there is no health in me."

Having put little into this prayer before, I had got little back. This time there stole through me a sense of having been cleansed and refreshed. Moreover, I felt the heretofore steadily thickening wall between me and others crack and crumble at least in one place. When my fellowship with golden man disintegrated, no fellowship of any kind remained. Now there awakened in me a less lovely but more relaxed sense of the great fellowship of human failures, of sinners, among whom I could be humbly at home. ◀



Sarah Patton Boyle

*A widely published author, Mrs. Boyle began to write "purely as a pot-boiling venture. . . . I always used a pen name and I now thank God for it." Since 1950, when she found herself supporting a Negro student's unpopular application to the University of Virginia, Mrs. Boyle has devoted much of her time to writing and speaking on the subject of race relations. Her 1963 book, *The Desegregated Heart* (Morrow, \$5.00), has been praised as one of the most sensitive analyses of the problem of race relations in the South. Her most recent volume is the unique *For Human Beings Only* (Seabury, \$1.25), a primer on human relations across racial barriers.*

Her forthright stand has not been an easy one: Mrs. Boyle has been threatened and insulted by letter and by telephone; a six-foot cross was once burned in her yard; on one occasion, a white citizens' council sent an ambulance for "her dead and mangled body."

Her husband, Roger Boyle, head of the Department of Speech and Drama at the University of Virginia, is a lifelong Episcopalian. Her late father, the Rev. Robert W. Patton, was an Episcopal priest and an executive in various departments of the National Council. Mrs. Boyle has been active in many church endeavors. In 1960-62, she was the only woman to be appointed to the Advisory Committee on Intergroup Relations of the Episcopal National Council.

3 CONSIDERATIONS FOR THE CONVENTION



Of the many issues before the Church this fall, several should be of special interest to lay persons. Here are excerpts from major reports on three of these subjects.

1 *Lay Assistance at Communion*

THE administration of the Sacrament of Holy Communion is raising questions of increasing urgency. In this Church, as in many other parts of Christendom today, increasing numbers of people desire to receive the Sacrament frequently. The Church must not only recognize the theological significance of this important development, but also demonstrate its own ability to respond constructively to the spiritual and pastoral opportunities which this sacramental revival offers.

The outstanding practical problem to be faced lies in the distribution of the Sacrament to the congregation.

In many parishes today, an impasse has been reached. The number of persons who present themselves at the altar is out of all proportion to the ability of the (normally) one available clergyman to distribute the Elements in an expeditious manner.

In many small missions the problem is scarcely less acute, for one priest is often responsible for several mission congregations, and they are sometimes widely separated.

In particular, practical questions are most frequently asked in regard to the distribution of the chalice, and the possibility of extending the number of persons authorized to administer it. Neither history nor doctrine will permit, however, that one consecrated Element be considered apart from the other. The Eucharist is a unity: both Elements unite us to the one Christ. Any satisfactory solution of the difficulties now facing us must face the entire problem as a whole.

In the ancient Church, it was customary in some localities for communicants to reserve the Sacrament in their private homes and communicate themselves and their families daily.

Deaconesses have sometimes been allowed to take the Sacrament to sick women, and to give Communion from the Reserved Sacrament in women's monastic communities.

In times of war, active persecution, or other calamity, persons in minor orders, or lay people, have been allowed to take Communion to the dying and to prisoners awaiting execution or torture.

Finally, in the present century, we have, in certain

Considerations For Convention

parts of the Anglican Communion, the licensing of subdeacons, specially qualified readers, or others, to administer the chalice in church. Such a practice was begun with the clear intention of being a special measure, exercised only in limited circumstances, to meet what was hoped would be a temporary shortage of ordained ministers.

Those who have put forward this proposal most strongly, furthermore, seem to have been under the impression that the administration of the Sacrament was a normal duty of persons in minor orders in antiquity. *Present experience and present knowledge do not support any of these presumptions.* Available evidence indicates that the administration of the chalice by readers was unheard of in antiquity. Such administration by subdeacons was a short-lived medieval experiment.

The shortage of ordained clergy in the Anglican Communion during the period between the two Wars has proved far from temporary. The proportion of parishes able to support assistant clergy has rapidly decreased, and the number of small congregations sharing the ministry of one priest has greatly increased. Temporary licenses to administer the chalice, or licenses limited to such occasions as Christmas and Easter, ultimately fail to meet the practical needs.

In many parishes, furthermore, licenses for special occasions would be even farther from solving the problem, for many priests need assistance Sunday after Sunday throughout the year. A priest may also need help in administering the Bread, and in taking the Sacraments to the sick, neither of which can be done by those men licensed for the chalice. We must, therefore, conclude that the practice of licensing lay officials to administer the chalice has not fulfilled the intentions or expectations with which it was begun. It is a practice at variance with the normal methods of distributing Holy Communion current among most Christians, Catholic and Protestant.

The respected, experienced, and informed Churchman who can be licensed to administer the chalice already possesses the basic qualifications for admission to the diaconate. To license him for the regular execution of what is, in fact, a deacon's ministry, while withholding ordination, is to raise serious questions as to the *raison d'être* of ordination.

It is clearly the Catholic rule that when Holy Communion is administered in church in the normal course of eucharistic worship, it should be distributed by bishops, presbyters, or deacons. Men in any of these three orders may distribute either the Bread, or the Wine, or both. They may so distribute to worshippers in church, or to worshippers who, because of sickness, imprisonment, or other cause, must have the consecrated Elements carried to them elsewhere.

There is, however, no doubt that such distribution has historically been a peculiar responsibility of the diaconate. The classic pattern has been that the presiding bishop or priest should distribute the Bread to

communicants in church, and deacons the Wine, though in some ancient rites, the deacons distributed both Elements. The public rite having ended, it has been a traditional responsibility of deacons to carry the divine Gifts to communicants who are unavoidably absent.

This classic pattern would seem ideally suited to the needs of the present time, not only in the Episcopal Church, but also in other Christian bodies. In many Protestant Churches, the officials who assist with Holy Communion are designated deacons. In the Roman Catholic Church, the current proposal for reintroducing Communion in both Kinds is accompanied, as is well known, by a widespread concern for the revival of the diaconate.

In the Episcopal Church, we possess the historic diaconate, and our canons permit the ordination of suitable men who may exercise this ministry while continuing to earn their living in ordinary professions and occupations. As is also quite evident, we possess large numbers of respected and mature men who fully meet the qualifications laid down by Holy Scripture for this order. Compulsory retirement in many fields of work today means that we have an increasing number of men, with wide experience in human affairs, ready to devote a large part of their time to the Church. For the Church to continue to disregard these human resources can only be described as an attitude of irresponsibility in the stewardship of souls.

Whatever may or may not have been the Church's experience with the diaconate during recent decades, it is evident that we now have a new situation. In widespread areas, the desire for additional ministers, both in public worship and in the communion of the sick, is urgent. If the Church is to fulfill its vocation of ministering to the souls committed to it, and if it is to stretch out its arms to the unchurched millions who surround us on every side, then let the Church utilize the diaconate, in addition to the other orders, which a providential history has bequeathed to us.

Meanwhile, the availability of mature and educated men who have time and freedom to exercise such a ministry increases constantly. Episcopalians are called to share in the new vitality which is now appearing in other parts of Christendom, and of which the restoration of the diaconate is one expression.

Accordingly, we propose that in every parish or group of congregations which need assistance in the ministration of the Holy Communion, suitable men be selected and called by the Church to undertake the ministry of the diaconate.

This would not only be theologically and liturgically more appropriate than a policy of licensing laymen for this function, but would be a means of opening to many a larger and more constructive sphere of service within the total ministry of the Church. By the time they have completed their studies and been ordained, the ministry of these men will be even more urgently needed.

2 *The American Indian*

SINCE the General Convention of 1961, consultations of bishops, priests, lay workers, and National Council personnel, have resulted in increased knowledge and understanding of the nature of the missionary task in reservation communities. Changes—type of services and ministry—have been made or are in process in some situations. Facts, not tradition, are increasingly shaping the services provided.

American Indian communities on the reservations are not "old." There is a growing proportion of children and young people in the reservation population. A major shift has taken place in outlook. Indian leaders on the reservations are involved in probing community resources and searching out new opportunities. The politics of Indian tribal organization is contemporary and looking ahead rather than to the past.

This shift in outlook is beginning to be reflected in the Church's missionary program; but there is a long way yet to travel to catch up with the present. The Church's continuing investment in the reservation ministry has not been adequate since the Depression in 1929. There has been serious curtailment in total program for all of these years, on the assumption that the need for reservation work was disappearing from the Church's life. The result is that the Church has not met the capital needs of the Indian field on a regular basis for 25-35 years. Now we face seriously the cumulative needs and deficits of the Indian field, which have grown more acute and more painfully demanding year by year.

The chronic rate of unemployment on reservations is approximately 45 percent. (A 7 percent rate is considered an emergency situation in the nation as a whole.) Job opportunities and educational opportunities are the chief concern of today's Indian leaders and of the younger people as well. Improved housing, sanitation, and expanded public-health facilities, are urgent reservation community needs.

In four major metropolitan centers (Chicago, the "Twin Cities," Denver, and the San Francisco Bay Area), there are established programs of work among American Indians. In many other urban centers (especially in the western half of the country) there is high potential and responsibility for such work.

The past three years have been vital and varied in the approach to Indian educational needs and opportunities. Pilot educational projects have created interest well beyond their apparent size and scope. Individual

students have benefited. There has also been considerable "feedback." This has begun to show itself in local community concern for general educational approaches and standards, and in a greater attention to Indian heritage, arts, and history, in the curriculum of schools.

Scholarship assistance has been administered on a flexible program to meet a wide variety of educational needs and to open new opportunities. The need for scholarship funds continues to be great.

Basic educational materials and more trained persons are needed in the field of Christian Education. The established educational institutions in the Indian field—in particular in the Missionary District of South Dakota—have been an integral part of the Church's mission and ministry. High standards in these institutions can be developed only if the Church stands ready to support such work.

The time is long overdue for the Church to enter deeply into the social problems confronting Indian communities. No "outside" agency is in the position that the Church holds. Since 1961, the quality of work in the Church's institutions for child care has been maintained and, in some situations, advanced. Continuing attention to the basic needs of the missions which maintain such programs will enable local workers to modify services and to improve facilities and programs.

Social welfare is a concept which must be understood in its widest sense, embracing the individual, the family, and the community. The Church has a key role to play in the development of pilot projects in areas of social need not yet directly considered in program—notably economic development, community mobilization, and problems such as alcoholism.

Jurisdictions having Indian work, reservation or urban, are to be encouraged in the development of community recreation and service programs, in which children, young people, and adults, have opportunity for constructive group-study, work, and play. Additional lay staff persons could carry out such programs.

In the three years since the General Convention of 1961, the Episcopal Church has moved rapidly into a position of responsible leadership in Indian affairs nationally, and in a number of State and local situations. Beginning with contacts made with Indians and organizations at the White House Conference on Children and Youth in April, 1960, representatives of the National Council have taken part in every major meeting and conference relating to Indian problems. This is a complete change from previous years.

A representative of the Church is needed in Washington, D.C. Such a representative would be concerned not only with public policy, but to be expert in relating the vast resources of governmental agencies to field programs and community development.

The Church can no longer look upon American Indian work—or indeed any Church work—as something done by the dedicated few on behalf of the remote rest of us. The Church's mission to Indians

Considerations For Convention

demands more of every Churchman than a few dollars, a few prayers, and an occasional "letter to the field."

Each of the major social problems highlighted today as crucial domestic issues in the United States is present in Indian communities: abridgment of civil rights, discrimination, unemployment, low educational levels, extreme poverty. Workers in these communities are called upon for strength, courage, skill, and faith, to cope with such deprivation. Churchmen in all jurisdictions must be wholehearted in their support of these workers if there is to be any continuing progress.

There has been improvement in many aspects of the Church's ministry to American Indians, but there is constantly more work to be done and there are fewer people to do it. What are the needs?

- more trained priests
- more Christian Education workers
- more educational specialists
- more social workers
- more personnel for Church institutions
- more local community leaders
- more training for all the people above.

The outstanding financial need is for adequate salaries and housing for the Church's workers. Many persons who were, and are, dedicated to the ministry among Indians literally cannot afford to stay in that ministry, nor force their families to live in the housing available.

Money is required in capital development: for needed buildings and for the repair and improvement of existing buildings. A visit to almost any Indian mission confronts a Churchman with the unpleasant fact that the property has been physically neglected, not from ill-will, but from lack of funds.

A third need for money is for transportation: cars, trucks, planes. Workers often cover several hundred or a thousand miles each week. Efficient transportation would cut down on the time on the road, and build up the time and energy available for people. Further, transportation is a real part of the ministry which is offered to Indian people, who are often isolated from each other, the mission, and community life.

However it strengthens its personnel and its resources in Indian fields, the Church cannot fail to recognize its impotence for producing change unilaterally. Nowhere is it more true than in Indian communities, that practicing Churchmen are a small minority, even among those tribes which have traditionally been Episcopalians. Against deprivation and social need, the most vigorous efforts of Churchmen would be hopeless, were they not part of a larger campaign on the part of many Churches and many governmental and voluntary agencies. This in no way lessens the crucial importance of the Church's leadership.

It is a special responsibility of the Church to correct old stereotypes, and to help to make American Indians

understood as neighbors and Churchmen in the present day. In a limited way, much has been accomplished, since the 1961 General Convention, toward this end. But much remains to be done, and on a far larger scale.

3 *The Ministry of Healing*

JESUS came preaching, teaching, and healing. Wherever He went, He brought life and health; deliverance from disease and demon possession; victory over evil, terror, and death. Jesus as the Messiah was the bringer of "health and salvation." Jesus as the Saviour ministered both in the religious sense of salvation and in the sense of healing a disease. One cannot separate Jesus' healing ministry from His redemptive mission.

The Apostolic Church preserved this sense of the connection between salvation and healing. The "gifts of healing" are mentioned as among the gifts of the Spirit. St. James stresses the relationship between forgiveness and healing and instructs the Church to anoint the sick with oil "in the name of the Lord."

Throughout the *Book of Acts* it is implied that the power to heal is an apostolic gift. The success of Christianity in the ancient world was in no small part due to its preaching of the Healer-Saviour. It should come as no surprise, then, that today's renaissance of the healing ministry is but a revival of this fundamental and dynamic divine commission.

In an over-all sense, of course, every ministry and service of the Church is a healing ministry or service. Obviously, the specific ministry of healing through religion, as distinct from healing through medicine or psychology, is not the only road to faith nor the sole purveyor of love. Yet, on countless occasions, it has proved to be a uniquely effective means to a deeper love of God, a closer knowledge of His Son, and a clearer comprehension of the Faith.

The Church in our generation, therefore, cannot ignore her mission and ministry of healing. Nor can she repudiate her responsibility under the pretense that modern science has properly assumed certain areas of this ministry. In fact, this repudiation has resulted in bizarre movements, heretical cults, and grave damage to suffering people who sincerely long for health and healing. Whenever the Church is not true to her whole mission and smugly resists responding to the Truth, error will breed and grow.

The great majority of all healing services being held under Christian auspices in America today are being held in Episcopal Churches. Over 500 churches in all 50 States now have healing services during the week and

thousands of prayer groups are organized around these services. This revival of the healing ministry of our Lord is bringing about a great spiritual renewal within the Church. Where this ministry is faithfully practiced in a parish and instruction given to the faithful, and where prayer cells are formed for intercession for the sick, there seems always to follow a deep spiritual renewal in that parish.

A number of dioceses have commissions on healing (composed of clergy, physicians, psychiatrists, and other laymen) to study and encourage this ministry.

The American Medical Association has also appointed a commission consisting of medical men and clergy for consideration of this whole problem. Clergy and members of the healing professions have been co-operating in the Academy of Religion and Mental Health.

Currently blazing the trail in America is the Order of St. Luke the Physician, with over 4,500 members under spiritual disciplines. This nonmonastic order for bishops, other clergymen, doctors, psychiatrists, nurses, and other lay people is for those who wish to devote themselves to the study and teachings of the true relation between the spiritual life and bodily and mental health.

The Church's ministry of healing, then, is vital in our Lord's plan for the salvation of the human race. No phase of its operation may be neglected with impunity.

All of this is, of course, fundamental to our Anglican tradition of Biblical and sacramental theology. The Sacraments of Holy Baptism and Holy Communion are administered in an environment which is physical as well as spiritual. The sacramental acts of Confirmation, Marriage, Absolution, and Holy Unction, witness to the sanctification and salvation of the whole man.

We feel strongly that the Book of Common Prayer should provide special services for ministering to the sick, both public and private, rather than an Order for the Visitation of the Sick, because the latter title seems to deny (by implication certainly) the healing grace available in other services or the universal sickness of all worshippers.

Because of the confused thinking as to the nature of the healing ministry, it is regrettable that the sacramental acts of Absolution, Unction, and the Laying-on-of-Hands, are so inconspicuous in the Book of Common Prayer and are administered so infrequently and by so few priests.

The theology of the Church's ministry of healing must steadfastly assert the truth that all healing is of God. It is God the Holy Spirit Who gives effectiveness, and power, and salvation, to all ministry. Possibly one of the reasons the spiritual power in the Church is not as vigorous as it could and should be, is the lack of devotion and response to the Holy Spirit. Healing is the work of God the Holy Spirit, Who uses the Sacraments, the Laying-on-of-Hands, the priest, the healer, the physician and surgeon, nurses, psychiatrists and psychologists—indeed, the Church herself, the blessed

company of all faithful people—as agents through whom He achieves His will to heal.

If, as a member of the priesthood of all believers, every Christian is of necessity involved in the Church's ministry of healing, it is obviously true that every ordained clergyman is also involved. This fact is especially relevant since every priest and bishop is both the recipient and the dispenser of those unique gifts which are bestowed upon him at his ordination and consecration.

There is, thus, no room for the permissive latitude of an "either/or" arrangement in the matter of a ministry of healing. As part of a priest's over-all pastorate, the therapy of a healing ministry is not an optional one.

In this connection, we are correctly taught that the efficacy of a Sacrament in no wise depends upon the worthiness of the celebrant. Every priest is thus privileged to be as available for the use of Holy Unction as he is for any other sacramental act.

Nor should any priest ever fret over the question of "proof" of the Church's ministry of healing. When physical cures do result (and they occur more often than the public records might indicate), we are reminded that nothing is foreign to God and that the avenues of His approach are infinite in number. So whether the credit for the cure would seem to go to the Church, or to the medical practitioner, or to some third source, or to a possible combination of them all, the ultimate thanks must be offered to God in Christ.

Because charlatans, along with saints and well-intentioned sinners, are so often drawn to the ministry of healing, especially in its melodramatic forms, numbers of Anglican clergy shy away from this part of the ministry. They squirm uneasily, and understandably, in the presence of what may well be blatant hypocrisy, vulgar hyperbole, or circus sideshows, particularly when medical attestation of alleged healings is seldom available. Episcopalians have inherited a distrust of that which is unorthodox, if not heretical, and which does not conform to the traditional norm.

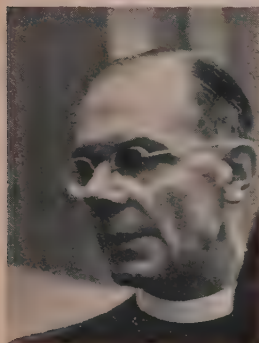
Furthermore, having been reared in a secular society which quite properly respects the integrity of the laboratory, as well as the power of scientific proof, priests (and lay people) tend to invalidate that which is so completely non-material in technique that it may lie entirely outside the competency of scientific confirmation and analysis. There is understandable fear that it may border on the realm of black magic, medieval superstition, or sheer mumbo-jumbo. So, as far as the ministry of healing is concerned, many priests are content to leave this aspect of pastoral care to "healers" (always in quotes), or to charismatics and psychics, if not to crack-pots. All unwittingly, such priests negate the very ministry to which they were ordained.

The problem of training the clergy for the healing ministry is not only of great importance, but of exceeding difficulty. The Commission feels that it is one of the crucial problems so far as the Church as a whole is concerned and must be resolved satisfactorily before the healing ministry can be adequately established. ◀



Worldscene

Canadian Bishop Named As Anglican Executive Officer



The eighteen archbishops and metropolitans of the 44,000,-000-member Anglican Communion have named the Rt. Rev. Ralph S. Dean, Anglican Bishop of Cariboo, British Columbia, Canada, as the new Executive Officer of the Anglican Communion. Bishop Dean will succeed the Rt. Rev. Stephen F. Bayne, Jr., who will return to the United States this fall to assume the leadership of the Episcopal

National Council's Overseas Department (see *THE EPISCOPALIAN*, November, 1963).

Ranking Post—In succeeding Bishop Bayne, fifty-one-year-old Bishop Dean will become the second man to serve in this office, one of the highest-ranking administrative posts in the Anglican Communion. Established by the 1958 Lambeth Conference, the office was originally assigned the broad purpose of determining missionary strategy. With the issuance of the far-reaching document on Mutual Responsibility and Interdependence during the 1963 Anglican Congress, the Anglican mission emphasis has been shifting from autonomous to cooperative development.

Before the Mutual Responsibility document was formulated last year by the eighteen national church leaders of the Anglican Communion, Bishop Bayne had traveled more than 200,000 miles annually to establish lines of communication among Anglican Churches.

Follow-up—While Bishop Bayne worked to help set up the strategy whereby all Anglican Churches might work together to fulfill their worldwide mission, it will be Bishop Dean's job to help prepare specific guidelines for carrying out the basic goal of pooling human and material resources on an unprecedented scale. Nine regional directors—representing Africa, the British Isles, Latin America, North America, Pakistan and the Middle East, the South Pacific, Australia and New Zealand, India, and South East Asia—will assist Bishop Dean. To date, two of the nine officers have been appointed. They are the Rt. Rev. John W. Sadiq, Bishop of Nagpur, India, regional officer for fifteen Anglican dioceses in Ceylon, India, and East Pakistan; and the Rev. James Pong, vicar of St. James' Church, Wanchai, Hong Kong, coordinator for the South East Asia region.

Home Town—When Bishop Dean goes to his new London-based post in November, he will be returning to his birthplace. He left England in 1951 when, at thirty-eight, he became principal of Emmanuel College, Saskatoon, Canada. Six years later, after demonstrating his talents as scholar and administrator, he was elevated to the episcopate, becoming the fifth Bishop of Cariboo. Bishop Dean was graduated from the University of London and was ordained to the priesthood in 1939. After holding curacies in the London area, he became chaplain and tutor, and later vice-principal, at London College of Divinity.

Perspective—The Anglican Communion's next Executive Officer has stated his belief that while the Church at one time was on the frontiers pushing out, it is now on the frontiers being pushed back. "The whole world now is different, and the Church has to be different if it is to maintain any kind of relevance to the world in which we live," he has said.

Scottish Episcopalian Recommended As World Council Leader



A forty-three-year-old Scottish Episcopalian, the Rev. Patrick C. Rodger, has been recommended by the Executive Committee of the World Council of Churches as successor to Dr. W. A. Visser 't Hooft, general secretary of the World Council.

Dr. Visser 't Hooft, widely known ecumenical leader and the chief executive of the world body since it was formally organized in 1948, announced several months ago that he would retire in September, 1965, when he will be sixty-five years old. The Council, however, has asked Dr. Visser 't Hooft to continue until January of 1966.

Unofficial—The proposal favoring Dr. Rodger as the next general secretary of the W.C.C. is subject to approval by the policy-making Central Committee, scheduled to meet next January; the Executive Committee's recommendation, however, is expected to be endorsed.

Dr. Rodger was a leading organizer in the Fourth World Conference on Faith and Order, held in Montreal last

year, and has served as head of the World Council's Faith and Order Department since 1961.

Linguist and Chaplain—A native of Scotland, Dr. Rodger was educated at the University of Paris, Oxford University, and Cambridge University. During World War II, he served with the Royal Corps of Signals and was trained as an interpreter of the Russian language.

From 1952 to 1955, he was chaplain to Anglican students at the University of Edinburgh, Scotland, and from 1955 to 1958 was study secretary for the Student Christian Movement of Great Britain. Before becoming a World Council department head, he was rector of St. Fillans Church, Kilmacolm, and St. Mary's Church, Bridge of Weir, both in Scotland.

Dr. Rodger has written articles for a number of French and English theological magazines. He formerly edited the *Edinburgh Diocesan Gazette* and the publication *Student Movement*. He is also religious adviser to Penguin Books, Ltd., in London.

Army Wife—Mrs. Rodger, the former Margaret Menzies, served in the Army during World War II and was decorated as a Member of the British Empire. They have two sons, John, eight, and Andrew, six.

United States Executive—The World Council of Churches' Executive Committee also announced the appointment of the Rev. Dr. Eugene L. Smith, a Methodist leader, as executive secretary of the Council in the United States. Dr. Smith succeeds Dr. Roswell P. Barnes, who recently announced that he would retire because of ill health.

Dr. Smith, general secretary of the overseas mission program of The Methodist Church, will assume his new post on October 1. At the same time, he will become executive secretary of the U.S. Conference for the World Council, an organization comprised of the thirty U.S.A. members of the Council.

Housing and the Church: CURE and the Cardinal

Despite its innocuous title, a referendum proposal called "Proposition 14" is a stormy subject—religious and political—in California these days.

Mostly Con—To be voted on in November, it represents a drive to repeal the state's fair-housing law. A number of California religious leaders have spoken out against the referendum; among them are the Rt. Rev. James A. Pike, Episcopal Bishop of California; Methodist Bishop Donald H. Tippett; and several denominational organizations.

But Some Non—Nonetheless, Proposition 14 has also revived a squabble between James Francis Cardinal McIntyre, Roman Catholic Archbishop of Los Angeles, and some members of his archdiocese. The core of the opposition to Cardinal McIntyre's position of noninvolvement in the referendum campaign is an unofficial organization called CURE—Catholics United for Racial Equality.

Earlier, the cardinal made national headlines when a young parish priest wrote the Vatican protesting the archbishop's responses to issues involving race relations. The priest's duties were subsequently curtailed, although a number of California Roman Catholics rallied to his defense.

Individual Politics—In explaining his reluctance to comment on Proposition 14, the seventy-two-year-old cardinal has said, "In such political matters, our position is to leave the decision to the individual conscience."

A CURE spokesman countered with this statement: "We publicly ask why five Northern California bishops have attacked Proposition 14 if, as the cardinal claims, no moral issue was involved. The cardinal did not take such a hands-off policy in 1958, when an attempt was made to tax Catholic schools. His Cardinal's Coordinating Committee conducted a parish-by-parish campaign to defeat the tax proposition."

Zabriskie Named to National Council Post

The Rev. Philip T. Zabriskie has been named associate director of the Home Department, the Episcopal National Council agency most closely concerned with domestic mission. In his newly created post, Mr. Zabriskie will serve as general assistant to the Rt. Rev. Daniel Corrigan, director of the department.

Mr. Zabriskie, thirty-six, has served as director of the College and University Division for the past seven and one-half years. His involvement in youth and college work activities of the Episcopal Church dates back to his own student days: in 1947, when he was nineteen, he was a delegate to the Second World Conference of Christian Youth, held in Oslo, Norway; at the age of twenty-one, he chaired the Triennial Youth Convention in San Francisco.

A 1950 graduate of Princeton University, Mr. Zabriskie was a Rhodes Scholar at Balliol College, Oxford, England, in 1952. After receiving the Diploma in Theology from Balliol, he returned to the United States to complete work for a Bachelor of Divinity degree from the Virginia Theological Seminary.

The Ecumenical Movement: Nuptials and Other Notes

Ecumenical events struck a nuptial note recently when an Episcopal clergyman and a Roman Catholic priest co-officiated at a "mixed marriage" ceremony.

The unusual wedding, believed to be the first of its kind ever held in the United States, took place in a Roman Catholic church in Warson Woods, Missouri. The two priests used the Episcopal Book of Common Prayer and portions of Roman Catholic liturgy. At some points in the ceremony, the Roman priest, the Rev. T. Leonard Jackson, drew from the Book of Common Prayer. The Episcopalian, the Rev. Claudius Miller, gave the invocation, pronounced the couple man and wife, and gave an Episcopal blessing.

Dualities—The dual-rite ceremony had been approved by both Joseph Cardinal Ritter, Roman Archbishop of St. Louis, and the Rt. Rev. George L. Cadigan, Episcopal Bishop of Missouri.

The bride, the former Susan Hooper Ekberg, is an Episcopalian. Her husband, Patrick C. Barker, is a Roman Catholic. Prior to the ceremony, Mrs. Barker agreed to raise all children of the marriage as Roman Catholics.

"While it would be wrong to consider this to be the general pattern," a Roman Catholic spokesman commented, "there is no reason to think that such permission would not be granted in the future, given the same set of circumstances." The circumstances, he explained, are based on the sincerity and conscience of the non-Roman partner.

Board Member—In Kansas, another example of Episco-

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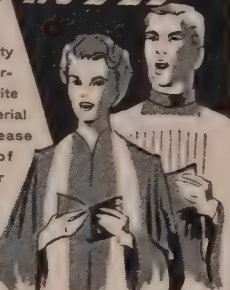
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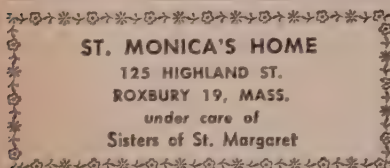


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Worldscene continued

pal-Roman Catholic rapport was provided recently when an Episcopal clergyman was elected to a five-year term as a member of the advisory board of a Roman Catholic hospital. The new board member is the Rev. Edward C. Rutland, rector of the Church of the Epiphany, Independence, Kansas, and vice-president of the Bishop and Council of the Episcopal Diocese of Kansas. The hospital is owned and operated by the Religious Sisters of Mercy, a nursing order of the Roman Catholic Church, and is a part of the Roman Diocese of Wichita.

On Campus—The Archbishop of Canterbury will be included among several Roman Catholic, Anglican, and Protestant churchmen cooperating in an intensive campaign to stimulate student interest in religion. The Most Rev. Arthur Michael Ramsey, leader of the Church of England, will be one of a number of campaigners who will mingle with the 5,000 students at England's University of Liverpool, during a series of coffee klatches, luncheons, and discussions.

Trappists and Jews—Silent Trappist monks recently provided information for an unusual study conducted by a Jewish scholar. Imparting research data as background for a noise abatement campaign in Israel, Professor Pinhas Weil of Hebrew University reported that monks who have taken the vow of silence live longer and have better hearing than those who have contact with the outside world. His findings were based on statistics gathered at Our Lady of Emmaus Monastery, located in "no man's land" between Jordan and Israel.

"Last Supper" Sculpture at World's Fair



A life-size wood sculpture of the Last Supper went on display in the Protestant and Orthodox Center at the New York World's Fair. Created by Domenic Zappia, sculptor of Kansas City, Missouri, each of the thirteen figures is carved from a separate 500-pound block of grained Arkansas basswood. The artist said that the work was inspired by the famed Leonardo Da Vinci fresco painting. Though the arrangement of characters is similar, the individual interpretations are different.

Episcopal Order Starts Major Building Program

Describing its decision as "a venture of faith," an Episcopal religious order for men is commencing a major expansion program with an initial fund—\$100,000—which represents only a fraction of the total amount needed.

The Order of the Holy Cross, a religious community in West Park, New York, is undertaking the enlargement

project because of the rapid growth of the order itself, as well as the increasing demand for retreat facilities.

Sixtieth Birthday—The primary addition will be a three-story, octagonal-shaped building which will contain an infirmary, a library, and cells for religious. Ground-breaking ceremonies for the new structure were held on the same day the original monastery building was started sixty years ago. The order also plans to enlarge the chapel and to expand and renovate the existing monastery to accommodate twenty-six guests for retreats.

In addition to the West Park community, the Order of the Holy Cross has branch houses and work programs at St. Andrew's School, Tennessee; Bolahun, Liberia; and Mt. Calvary Retreat House, Santa Barbara, California.

Episcopal Church Center: More Than a Mite

The largest single diocesan contribution to the Episcopal Church Center—in the form of a check for \$156,223—was recently presented to the Rt. Rev. Arthur Lichtenberger, Presiding Bishop of the Episcopal Church. The presentation was made by Mr. John Tillson, treasurer of the Diocese of Massachusetts, on behalf of Massachusetts Episcopalians and their bishop, the Rt. Rev. Anson P. Stokes.

Less Than a Million—The Center, which opened in February, 1963, is located at 815 Second Avenue in New York City and houses the offices of the Episcopal National Council and nine church-related agencies. Total cost of the building and site was more than six million dollars; the balance still needed to fund the building completely is now less than \$750,000.

The Government and Glossolalia

A special research grant for study of the psychological and linguistic aspects of glossolalia—better known as “speaking in tongues”—has been awarded recently to the Lutheran Medical Center by the U.S. Department of Health, Education and Welfare.

The exact size of the grant was not revealed, but is reported to be “under \$5,000.” The study will be conducted by a trio of professionals—a psychiatrist, a clinical psychologist, and a linguist—who also have special religious qualifications. The psychiatrist, Dr. Paul A. Qualben, and the psychologist, Dr. John P. Kildahl, are both ordained Lutheran pastors; the linguist, Dr. Eugene A. Nida, is secretary for translations of the American Bible Society.

Personality Factor—Until recently, the practice of speaking in tongues was limited almost exclusively to Pentecostal sects; lately, however, the manifestation can be found, with varying degrees of official acceptance, or nonacceptance, among Lutheran, Episcopal, Presbyterian, Methodist, and Baptist congregations.

The study will be based largely on a series of psychological tests, administered to glossolalists and nonglossolalists, in Lutheran congregations in California and Montana. Prime goals of the experiment are to determine possible personality factors involved in the practice of glossolalia, and to study the extent and duration of the feeling of “well-being” frequently reported by glossolalists.

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GOOD NEWS IN MISSISSIPPI

SOMETHING good is happening in Mississippi—something vital and important that makes Mississippi a necessary place in which to be.

It has many names. Officially, it is called the Mississippi Summer Project; another title is simply "The Movement"—short for Freedom Movement or Civil Rights Movement; still another, preferred by many, is "The Invasion by White Outsiders."

It is woefully idealistic, the Movement. Its some five hundred agents—mostly college students—ought to know that a summer's effort with a slim purse can do little to dent attitudes and customs that have been a "way of life" for centuries.

It is hopelessly religious, although some of those engaged in this venture would be outraged to hear their work so described. They would point to the churches in most states where eleven o'clock on Sunday morning is still the most segregated hour of public gathering. They would say that if "religion" had done its job, there would be no cause for a gaggle of college kids to risk their health in such naive pursuits as voter registration, Freedom School teaching, or organizing community centers short on supplies and long on attendance.

What is going on in Mississippi is indeed far outside the usual structures of organized religion; yet it is strikingly inside the tradition of the early, go-and-do Church.

The Project did not spring up overnight. It has grown out of years of hard, dangerous labor by dedicated civil rights workers, a number

of them young Negroes who have always lived in Mississippi. One of the most active organized efforts has been that of the Student Nonviolent Coordinating Committee, SNCC. Other active organizations are the National Association for the Advancement of Colored People; the Congress on Racial Equality; and the Southern Christian Leadership Conference, headed by the Rev. Martin Luther King, Jr.

Last year the leaders of these four groups decided that the time had come for a major effort. Pooling their talents into a single Mississippi agency called COFO—the Council of Federated Organizations—they planned the Summer Project, recruited and screened the college volunteers, conducted an orientation program in Oxford, Ohio, for Mississippi-bound workers, and became the leaders of the twenty-five Freedom Centers now scattered throughout Mississippi.

While COFO is responsible for the Summer Project, other organizations are lending talent and resources. Right now in Mississippi, representatives of professional groups—lawyers, physicians, and teachers—are on volunteer duty. Through its Commission on Religion and Race, the National Council of Churches helped sponsor, but in no way controlled, the Ohio orientation sessions. Because a number of the students and other volunteers were active Christians, and because it was felt that a

program involving contact with the white Mississippi communities was urgently needed, the Commission is also sponsoring a volunteer effort, the Ministers' Project, in Mississippi. Through this project, adult workers—housewives, college professors, lawyers, and clergymen—can serve for as short a time as five days.

"Hold on," you are probably saying, "that's not the way I heard it." With complete accuracy, you can present evidence that Mississippi is less exciting than it is dangerous, less the scene of "religious" events than of violent events—the murder of three young civil rights workers, the frequent beatings suffered by volunteers, the burning of churches. You can also ask, "Why Mississippi? The states these volunteers live in have plenty of work to do. How is this Project good, or necessary?"

It is quite true that no section of the United States has solved its own "race question." In most areas, however, many definable barriers have been removed by human relations commissions, fair employment laws, and at least *de facto* school integration. In Mississippi, "white" and "colored" signs still hang on the rest-room doors of a municipal building supported by Negro taxes as well as white, and Negro college graduates have difficulty passing a voter-registration test that a semiliterate white person seems to sail through. Because Mississippi's problems seem basic, and definable, almost any effort to improve this situation would produce results. For the Christian,

Text continued on page 44

BY BARBARA G. KREMER



Above: Students attend an evening Freedom School class for adults. The room is somewhat crowded, but the chairs under the window are left vacant. The reason: sitting in front of windows, especially at night, is not a safe practice.



The office of the Hattiesburg Ministers' Project is a familiar spot in the city's Negro section. Below: A COFO voter registration volunteer, Anthony Beaulieu of San Francisco, California, answers questions during a house-to-house visit





Like all COFO-sponsored community centers, this center was put together with donated supplies, ingenuity, and a shoestring budget, and offers recreational and education facilities for every age group. Eventually, however, everyone joins a songfest like this one which is led by professional folksinger and Summer Project worker Joe Harrison. The white singer at right center is the Rev. Robert Bonthius, a Presbyterian pastor from Oregon and a Ministers' Project volunteer.

Good News in Mississippi

Mississippi presents clear imperatives; for a true American, the "outside agitator" label holds little meaning—no citizen should be classified as a "foreigner" in any of these United States.

Tension, heavy as the humidity, seems to hang in the Mississippi air. Summer Project workers were trained to be scared—a letdown in the strict security rules results in either a tongue-lashing by the local COFO leader, or a run-in with local whites, or worse. They know that they are not in Mississippi to rattle the hornet's nest of white antagonism; their presence alone is challenge enough. They are here to perform specifically assigned tasks in the main program areas of the Summer Project; these duties are confined entirely to the Negro community, where volunteers live as well as work.

Voter Registration

Somehow, despite the tension, the work goes on. One way is through daily house-by-house visits to encourage Negro families to register to vote. At one house, an earnest young college student is greeted by a Negro woman, age seventy-seven. She invites him to sit down on the porch.

"I've been studying and studying," she says. "I want you to look over my answers." After disappearing in-

side her tidy house for a moment, she reappears with the dog-eared, mimeographed forms the volunteer had left during an earlier visit. One is a copy of the U.S. Constitution, the textbook for the voter-registration test. Another is a sample test form which she has completed.

The sample is a duplicate of the official, state-administered examination, a major section of which requires the applicant to copy any section of the Constitution indicated by the local voter registrar, and then to interpret it.

The volunteer notes with satisfaction that the lady's answer to the sample question is clear and correct. "Looks fine to me," he says.

As the young man leaves, the elderly lady says, "If I don't pass it this time, I'll try again. I intend to pass."

At another house, the volunteer asks a young housewife if she would be willing to have a few neighbors in to listen to a COFO worker explain this campaign.

"All right," she says.

"You mean you *will*?" he asks. "We haven't been able to get anyone in this neighborhood to have a meeting. This is fabulous."

"Be glad to have it," she says. "My husband works for himself, so we're not afraid he'll lose his job if

we do anything in the Movement."

At another house, quite well furnished, a Negro matron refuses, reluctantly, to hold a similar meeting. "The people across the street were bombed, you know," she says. "No one was hurt, but that's too close for comfort."

The volunteer does not try to coax, but he reassures her, tells her that if everyone participates, it will be safer for all.

"I know," she says, "and I *am* trying. You can't know how much we appreciate your coming here to help us. We've tried to do things ourselves—some people here have sacrificed a lot—but we need help. You must understand we want you here, but you'll have to be patient with some of us—when you burn your hand so many times you get afraid to stick it back in the fire."

Departing, the student volunteer comments to his teammate that this has been a good morning. Only a few weeks earlier, the main response to his visits was a series of "Yessir's" and "Nosir's." Now there is a willingness to speak frankly, and often a new determination to try.

The Freedom Schools

The Hattiesburg Freedom Center, directed by a twenty-seven-year-old SNCC professional named Sanford Leigh, has one of the most thriving Freedom School programs in the Summer Project. The six Freedom Schools here are held in Negro churches, with day classes for children, night sessions for adults. About 450 children attend the Hattiesburg Freedom Schools, and more than 200 adults. The schools here were organized, and student teachers were trained, by a Detroit, Michigan, couple, Carol and Arthur Reese. Mrs. Reese is a high-school teacher; her husband is a sociologist. They are a smoothly efficient team, and they are Negroes.

The evening students range in age from the teens to the eighties. Some are high school graduates, others are illiterate. The classes are conducted by COFO volunteers, with assists from college professors on one- or two-week volunteer duty.

On one particular night, the first

part of the lecture is presented by Dr. Otis Pease, a Stanford University history professor. Slowly, subtly weaving past into present, he builds his discussion. Why did John Brown, the pre-Civil War abolitionist, fail in his effort to free the slaves?

"He did not have the right organization," someone answers.

The teacher explains why: not only did Brown lack widespread Negro support; his use of violence served further to create more violence. "Suppose you were a slave and heard John Brown telling all slaves to kill their masters. Then imagine how the masters felt. They all took *their* guns; that's one reason why Brown's way did not help."

Dr. Pease goes on to describe peaceful efforts such as Harriet Tubman's Underground Railroad. Gradually, he builds to the here and now: full citizenship is the guarantee of all Americans, and the Constitution provides legal means for peaceful achievement of this reality.

There is a short break. People do not mill around, but talk quietly among themselves.

The class resumes. This final hour is led by a student volunteer from the Midwest. A dynamic young man, he makes up in energy what he might lack in experience. Pacing through the room, he says, "I know I can't come charging in here for my six-week period and free Mississippi."

"That's right," a few voices say—a polite way to let the teacher know that he is being listened to.

"Who can free Mississippi?" he asks.

"The people," someone answers.

"But they can't do it by violence. That only causes more violence. Just like John Brown—his intentions were good, but he failed because he used violent means."

"Not by violence, but by voting," someone interjects.

"That's right," the teacher echoes, delightedly. "We have just heard many examples of people who succeeded in achieving a lot because they did it peacefully. Like Harriet Tubman, or the early abolitionists—what did they do when they were meeting and their houses being bombed and people getting killed?"

"They kept on," a middle-aged student says. "Just like now. It won't stop the Movement. We've just got to keep on."

The class ends. One student comments, "I always knew something was wrong. Now I'm learning what it is and why. I wish white people would try to learn, too." This student is eighty-six years old.

The Community Centers

Because of a dearth of recreation facilities for Negroes—aside from city-operated, segregated community centers that few choose to visit—COFO's program of community centers is an important part of the Summer Project. The buildings are somewhat ramshackle, but they are gaily painted, spanking clean, and have space for a host of activities. They may contain an old, upright piano and an ancient, but usable, record player for teen-age dances. With a few donated and slightly worn sewing machines, women can learn to make their own dresses. There is a library to browse in, with books shipped to Mississippi from all over the country, though still sorely needing up-to-date reference books, children's books, and volumes on the Negro in American history. Sports equipment—ping-pong, badminton, volleyball—is in constant use.

The community centers are visited by young and old alike. COFO does not strive to compete with municipally-operated recreation programs; it seeks merely to provide the Negro community with recreational and educational opportunities that are otherwise unavailable, or inadequate.

The White Community

COFO's activities are necessarily confined to the Negro section, where there is more than enough to do, and where its workers are welcome. Yet there is a clear need for contact with the local white community as well. Thus, aside from its work in cooperation with COFO, the Ministers' Project, operating in local communities, conducts a program of visiting and talking with anyone who is willing to engage in conversation.

In Hattiesburg, the Ministers' Project is codirected by the Rev.



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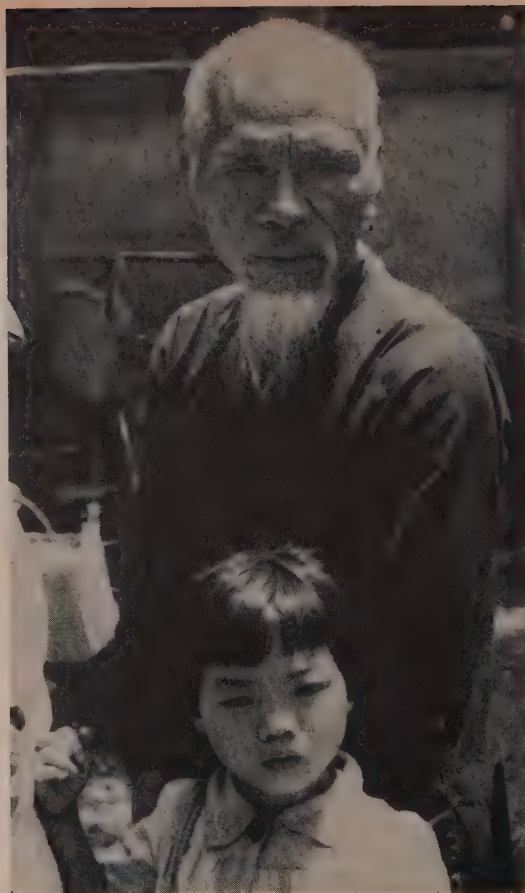
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Mississippi

Robert Beech, a Presbyterian; and the Rev. John Cameron, a Baptist. Their efforts are well known locally; both have earned a veiled and grudging respect from the white community. For John Cameron, who is a Negro, white-community contact is next to impossible. At least one white person has told him, with total seriousness, "I'm going to kill you first chance I get." Of Bob Beech, who is white, a local citizen said, "I respect him, but I don't admire him."

Obviously, visits to the white community are likely to expose the volunteer to insults and frustration. One of the most discouraging calls can be one paid on a white Protestant clergyman. Only the Roman Catholic Church is open to all communicants, regardless of color.

Some local citizens are quite hospitable, though no amount of discussion can budge them from their view that "the Negro has to be kept in his place." At this writing, efforts to establish a biracial committee have bogged down. When the long list of arguments against any measure of equal opportunity for the Negro community has been exhausted, the educated, cultured segregationist says, simply: "I just don't like it. It's not our way of life."

In a few cases, white Mississippians have come to realize the enormous cost of their "way of life"—intellectually, economically, and spiritually. Among the best known are editor Hodding Carter of Greenville, Mississippi; and Dr. James Silver, author of *Mississippi: The Closed Society*, and a University of Mississippi history professor.

For the most part, however, the handful of white Mississippians who believe in equal justice for all citizens are a silent society. Afraid to seek each other out, they fail to realize that their combined voices might have a powerful, reconciling effect. All the visitor from the Ministers' Project can do is to listen, and try to sympathize with one who is caught between fear and conscience.

Why, then, do these "outsiders" continue to try? A Negro resident of Hattiesburg provided this answer:

"There is no form of communication between the Negroes and the whites. I could never seek these people out because of the barrier between the races. *This is what you are doing.*"

Another reason is that by this contact with the local white people, the volunteer churchmen are able to show themselves not only as "outside agitators," but as human beings and fellow churchmen.

Why, one might ask, would a Negro want to "associate" with an unwelcoming white congregation? This is one Negro's answer: "I don't want to associate with anyone in particular, but I would like to be able to worship God as I choose. For some of us, there is not enough 'church' in the Negro churches. I could become a Roman Catholic, and know I would be able to take Communion anywhere at all. . . . Maybe I will, but I can't agree with all the doctrines. . . ."

Who Are the Givers?

Any white worker who enters Mississippi with a notion that he is on a one-sided mission is humbled almost immediately after he arrives. First of all, the people with whom he will stay are taking a grave risk, especially after the visitor has departed. Then, too, it takes a great deal of effort for a Negro to extend his hospitality to a white person, a member of the group that has caused him so much pain. "You will be living in a house with some who would not be having you unless they had been freed from one of the greatest shackles of all, the need to hate," volunteers are told at orientation.

The sacrifice of the Negro hosts can be a deeply moving experience for the white visitor. One Negro woman, asked if she were afraid to let a white woman volunteer stay at her house, replied, "I'm not afraid. God is in this house, and we don't need any other protection."

A college volunteer, a girl, was upset when she learned that her host family had been receiving threatening telephone calls. "This has been going on for several weeks," she said. "They never mentioned it—the next-door neighbor told me."

In their everyday conversation, Hattiesburg Negroes quote from the Bible with easy familiarity, a habit which can be unsettling to the most devout white layman, who may suddenly realize his own lack of knowledge of the Gospel.

For a number of student volunteers, "religion" and "faith" had become empty words before they came to Mississippi. Now these words are acquiring new meaning.

One volunteer observed that he had had no religious affiliation since childhood. He paused, then added, "But down here, with these people, all the talk about faith and love means something. That's all in the Bible, you know. But down here it comes to life."

End of a Summer

What will happen when the college volunteers return to their classes? Many white Mississippians anticipate this retreat, and wistfully hope that September will bring a return to normal. It will take many years, and many scholars, to piece this milestone, with all the other milestones, into the complex mosaic of the struggle for racial justice.

It is fair to say that the Summer Project has helped unite and lend constructive direction to the strong spirit that was already there. Furthermore, the Mississippi effort will not end when summer does. The community centers will remain open. Voter-registration programs will continue. Several volunteers, many of them recent college graduates, have asked to stay on indefinitely. SNCC and other groups will keep on trying, and it is to be hoped that the Ministers' Project will continue.

But even if there were no tangible results from the Summer Project, it would still be possible to call it a good and necessary thing. Thousands of people, white and dark, inside and outside of Mississippi, have been affected by this undertaking. Could any of them emerge from these months of tension and triumph, danger and discovery, hurt and hope, without being moved to understand something new and deep about himself, his fellow man, and his faith? ◀

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Overseas Report

FIJI—Work has begun in Suva on a project to write a curriculum to teach the Christian faith to Pacific Island peoples. The thirteen island territories which will use the materials will translate the lessons into their own languages. Expected to take five years, the work is a cooperative effort of Anglicans, Methodists, Congregationalists, and Presbyterians. It will receive financial support from the World Council of Christian Education.

CANADA—A motion by a lay delegate to raise minimum stipends for the clergy of the Anglican Church of Canada was approved almost unanimously at the 30th Synod of the Diocese of Edmonton. The motion provided for a yearly minimum of \$3,450, to be effective as of January 1, 1965. Present minimums range from \$2,800 to \$3,150, with married clergymen paid on a different wage scale from that used for single clergymen. The original motion continued the differentiation, but delegates later agreed that unwed clergymen should not suffer because of their "single state."

BARBADOS—Some 25,000 communicants are expected to participate in a service of rededication and recommitment on Sunday, September 6, in the Diocese of Barbados. The Eucharist, hailed as "the biggest single event in the world history of stewardship," concludes a yearlong stewardship campaign in which every cure and congregation in the diocese has taken part.

BRITISH GUIANA—The rector of a Spotswood, New Jersey, parish, the Very Rev. Canon J. Perry Cox, has been assisting the Archbishop of the West Indies, the Most Rev. Alan John Knight, this summer at the Cathedral in Georgetown. Assigned also to Canje, one of the largest sugar plantations in the world, Canon Cox in addition will address several conferences on the subject of Mutual Responsibility.

SOUTH AFRICA—Concluding five years as Senior Episcopal Chaplain at U.C.L.A., Los Angeles, California, the Rev. C. Edward Crowther will be installed as Dean of St. Cyprian's Cathedral in Kimberley, South Africa, on September 16. He will be joined by four U.C.L.A. men now training for the ministry, who will serve in the Diocese of Kimberley. In addition to having taught criminal and constitutional law at Oxford University, England, Father Crowther has been prominent in the civil rights movement in California.

NIGERIA—In 1821, Samuel Crowther, age fifteen, was herded aboard a slave ship anchored in a lagoon and sold into slavery in the West Indies. This summer, at the Cathedral Church of Christ in Lagos, overlooking the same lagoon, ceremonies were held marking the centenary of the consecration of Samuel Crowther as the first African Bishop of the Anglican Church. His consecration at Canterbury Cathedral in 1864 as Bishop of Niger was but one of a lifelong series of "firsts" for him. He was the first student of the first institution of higher learning in West Africa, the Fourah Bay College in Freetown.

CANADA—Dr. Hilda Hellaby, an Anglican deaconess from Vancouver, has recently protested that the Church overlooks women, and that women are only now beginning to regain some of the responsibilities the Church once gave them. Dr. Hellaby, who directs two parishes in the Yukon, says that many years ago women were in charge of what would today be called the Church's social services. Even in the Middle Ages, she indicated, women operated schools, hospitals, and theological training centers. "Women," said the 66-year-old deaconess, "should be made full use of in the work of the Church and have a full voice in its councils."

In Person

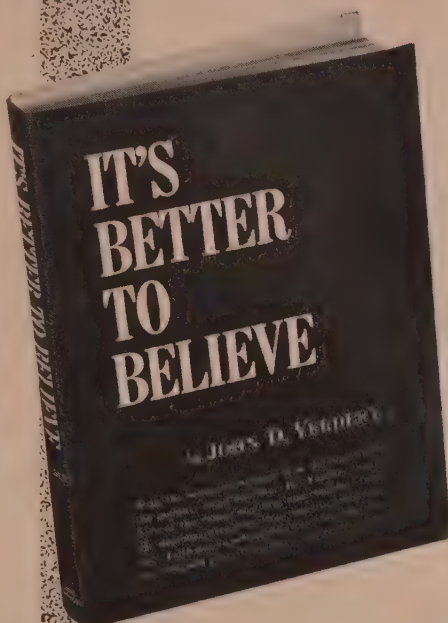
► **Mr. LeRoy Collins**, former governor of Florida and a widely known Episcopal layman, has received Senate confirmation of his nomination as head of the new Community Relations Service. In his new post, Mr. Collins will direct the operations of the key conciliatory agency established to help enforce the Civil Rights Act. For the past three and a half years he has been president of the National Association of Broadcasters.

► On November 1, the Rev. **James P. Morton**, for the past two years an associate director in the Episcopal National Council's Home Department, will become director of the Urban Training Center for Christian Mission in Chicago, Illinois. He succeeds the Rev. C. Kilmer Myers, who will leave the Center to become Suffragan Bishop of Michigan. Father Morton, thirty-four, has spent all of his ministry in urban church work, and has directed the Episcopal Church's national program in this area. Before entering General Theological Seminary to prepare for the priesthood, he received a degree in architecture, with Phi Beta Kappa honors, from Harvard University. The Urban Training Center is backed by a number of church groups, including the Episcopal Church. At present the Center is launching a major program to train some 300 clergymen and laymen to deal with such aspects of the urban mission as unemployment, racial conflict, and juvenile delinquency.

► The Rt. Rev. **John M. Burgess**, Suffragan Bishop of Massachusetts, will be the keynote speaker at a special Conference on the Ministry at Bexley Hall, Gambier, Ohio, November 13-15. The conference, while not intended as a recruiting drive, is designed for men who have considered entering the Episcopal ministry, but have not made a definite commitment. Married and single men are eligible to attend, and a special program will be held for wives of conferees. Further information may be obtained from the chairman, the Rev. Richard A. Henshaw, Bexley Hall, Gambier, Ohio 43022.

► **Dr. J. Lester Harnish**, an Oregon minister, is the new president of the 1,500,000-member American Baptist Convention. He succeeds Philadelphia attorney and former Minnesota governor Harold E. Stassen.

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DR. JOHN D. VERDERY, headmaster of a New England boy's school has observed, "Among the men with whom I have taught, the boys we have taught, and their parents and friends, there has been almost every degree of church and unchurched, cynic, skeptic, doubter, and believer. My observation has been . . . that no matter what the situation, it is generally a little bit better handled by someone who believes than by someone who does not." In his new book, **IT'S BETTER TO BELIEVE**, Dr. Verdery shows how faith always works better in situations involving loneliness, love, marriage, children, courage, money, death and every other human circumstance. 224 pages, handsomely cloth-bound, 5½" x 8¼".

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BOOKS

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Landmark from the President

CLIFFORD P. MOREHOUSE has written a book that can be most accurately described as a landmark. In many ways, author Morehouse is a landmark himself. He is not only a Harvard man (25) and a retired Lieutenant Colonel in the Marine Corps Reserve, but also a former editor of *The Living Church*, the venerable but lively Episcopal weekly. As a third-generation member of the publishing firm of Morehouse-Barlow Company, Inc., and the second layman ever to be elected as president of the General Convention's House of Deputies, Mr. Morehouse has already had a distinguished career of more than thirty years as a remarkably active and valuable lay leader in the Church.

His book, *A Layman Looks at the Church* (Seabury, \$3.50, the Episcopal Book Club summer selection) is a landmark because of the range of subjects it discusses, and the worldwide breadth of the author's view. Mr. Morehouse has done a thorough job of looking at the Church—the Holy Catholic Church, that is—and along with it the Episcopal Church. Unlike some laymen whose daily work is church-related, Mr. Morehouse's remarkable knowledge of the Church and his firm grasp of theological issues have not made him act like an amateur clergyman. Nor has he become an officious lay expert on theological

matters to the point that he has become his own final authority on such subjects.

In the scope of 177 pages, Mr. Morehouse deals adequately and concisely with sixteen major topics ranging from "What Can We Believe?" through "The Church and Segregation." Along the way he discusses such matters as Christian unity, Anglicanism and mission, war and peace, and the role of lay persons, bishops, and parish clergy. The total result is a quite inclusive examination of the major concerns a great Church ought to be facing. Mr. Morehouse provides a fine example of the kind of constructive attention to these issues that, if repeated on a wide scale among Episcopal laymen generally, could work a revolution in the life of the Church. This is not to say that everyone will agree with the conclusions, beliefs, or point of view found here. But then, variety is one of the secrets of good Anglican church life.

Almost every Episcopalian who breaks into print contends that he holds to the "central Catholic faith." And everyone does—almost. But there is no central dogmatic authority that can drive marker stakes into our theological geography except for general attempts like the Lambeth Quadrilateral. Anglicans have a long and venerable tradition of making a virtue out

of not knowing exactly where any of us are. Such a position has the value of keeping everybody on the same level, which is good for the general state of humility among us.

This is not to say that this hoary tradition of broad tolerance is entirely satisfactory to all. Everyone makes use of its permissive roominess, but there are those who wish that things were just a little more neatly ordered and clearly labeled. On the other side, there are those who think that our tradition is hidebound and needs stirring up. Mr. Morehouse clearly prefers a neat and orderly house. He is a conservator in the very best sense of that term, and yet never a conservative in the bad sense of *that* term.

Theologically, Mr. Morehouse likes everything well defined and set in an order that will help the faithful to be faithful. He is a man who sticks to the essentials. But he is also a man who joins in the dialogue going on in the Church. He expounds the great "Catholic" tradition with eloquence, but his championing of this particular way of seeing the Church shows evidence of an openness and liberality that are admirable.

Mr. Morehouse does not mind going adventuring into new ideas, new ways of doing things, or into a possible new future for the Church. But he keeps a firm grasp on tried and true ways

through it all. His book is worthy of attention by anyone who wants a good, comprehensive look at the Church today, and one man's steady vision of what it may become tomorrow.

—EDWARD T. DELL, JR.

Precede the Dawn

In *Precede the Dawn* (Morehouse-Barlow, \$3.50) the Rev. Samuel J. Wylie, rector of the Church of the Advent in Boston, Massachusetts, has written a disturbing and an exciting book. Not only can it make you think, but it might set your parish afire with enthusiasm if you will take both the book and your parish seriously.

Father Wylie does not call for a new jargon or urge the demolition of present church structures. The secular world will take care of that. He finds much hope in a revived Christian orthodoxy based on a lively Biblical theology expressed by clergy and lay persons working together. "We must," says the author, "stop pining for the good old days, or incarcerating ourselves within an ecclesiastical fortress, and start adapting to a day which, even if it may not be ours, is certainly God's."

Every parish makes something of the offertory at the Holy Communion even though sometimes it is little more than a procession of our holy coppers. The author believes this action must be rethought. "Suppose the bread and wine could be presented along with tokens of the way the believers are identified with their gifts. . . . Imagine an altar where bread and wine and a first-rate research paper, an ethical business contract, or a fair settlement between labor and management could be offered as part of one Sunday's celebration. . . . Sinks full of dishes, and socks full of holes, have a place in our offering of ourselves, and the power that changes the function and the context of the bread and wine will redirect the functions of the other gifts as well."

Father Wylie successfully communicates the excitement which every Christian can have who knows he is part of the great procession which leads from the world to the altar and out into the world again.

Having said much about what should happen to our worship, Father Wylie is equally constructive in his understanding of the lay apostolate and Christian morality. "We cannot get

our neighbors to accept a morality based on the nature of God," he warns us. "They do not know what they think about God." And this is a crucial matter if, for instance, teen-age morality is to be other than the lowest common denominator of secular standards.

This is a book for the Christian pioneer and pilgrim who really believes the gospel is the good news which this world desperately needs.

—PETER CHASE

WILLIAM TEMPLE: ARCHBISHOP OF CANTERBURY. His Life & Letters, by F. A. Iremonger (Oxford, \$1.85).

This abridged paperback edition of the late Dean of Litchfield's definitive study of the life of William Temple was originally published in 1948. The smooth, skillful abridgment by D. C. Somervell (Toynbee's abridger) is less than half the length of the original. Unfortunately, the chapters dealing with Temple's contribution to the ecumenical movement and his work as a philosopher have been completely omitted. As Temple's stature increases with the years, Iremonger's biography and this abridgment will be all the more useful.

—OWEN C. THOMAS

THE CHURCH AND THE NATION, by Charles Smyth (Morehouse-Barlow, \$3.75).

These six brilliant essays on "Aspects of English Piety" originally appeared in the *Church Times*. Although they make no claim to being a comprehensive and consecutive history of the Church of England, they do embody an unrivaled insight into Anglican piety, illustrate its essential continuity, offer new viewpoints, and challenge certain popular misconceptions.

The essays deal with the Anglo-Saxon missionaries, the Reformation, the Puritans, the Caroline Divines, the Evangelicals, and the Tractarians. Canon Smyth makes each group come alive, deftly showing what distinctive contribution each made to the common stock of Anglican religious practice of which we are the inheritors.

—A. PIERCE MIDDLETON

WOMEN OF LIGHT, by Walter Russell Bowie (Harper & Row, \$3.95).

Twenty women, whose only similarity is greatness, are the subjects of this interesting book. Most are well-known; they are discussed with remarkable insight. The few less-known women, however, provide the real fascination of this collection.

—J.W.

Continued on page 54

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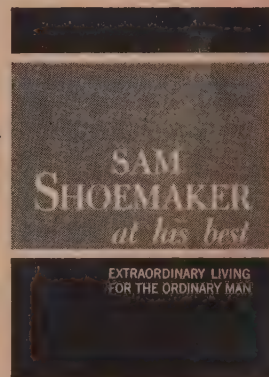
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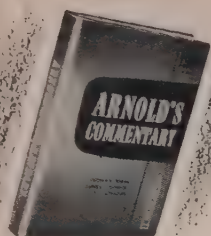
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serious mental illness. The mature read-
er will understand her bizarre symp-
toms as cries for help, and see the hos-
pital's disturbed wards as places of
refuge and protection. The book pro-
vides authentic insight into what it is
like for the mentally ill to return to the
hurtful outside world of the compara-
tively well.

—BARBARA T. SMITH

POEMS OF DOUBT AND BELIEF. An Anthol-
ogy of Modern Religious Poetry, edited
by Tom F. Driver and Robert Pack (Mac-
millan, \$5.95).

This is a brilliantly conceived and stun-
ningly executed anthology of agonized
doubt and various shades of religious
faith, from Gerard Manley Hopkins to
the present. By putting the believers and
the unbelieving side by side, the editors
have created a dialectic, in which the
unbelieving do not always come off
second best: some of their poems re-
veal a tormented kind of atheism that
has a profound religious dimension to
it. This anthology demonstrates that
the present century is one of those
ages of poetry that wrestle with the
ultimate questions—in short, that many
of today's best poets are incurably
driven to ask the same questions posed
by religion.

—CHAD WALSH

FOR HUMAN BEINGS ONLY, by Sarah Par-
ton Boyle. (Seabury Press Paperback,
\$1.25).

These basic, practical suggestions for
successful Negro-white encounters are
an invaluable contribution to these
troubled times. Although more and
more people are aware of the problem
areas dealt with, their assembly into
one handbook constitutes a major con-
tribution to the realities of human
rights. Highly recommended. —J.W.

JESUS AND THE GOSPEL, by Ernest C. Col-
well (Oxford, \$2.75).

This is an excellent brief analysis,
clearly and concisely written, of modern
historical theory as applied to the Gos-
pels and their central character. "Today
much can be known about Jesus of
Nazareth," the author claims; in de-
veloping this theme, he makes excel-
lent use of Gunther Bornkamm's *Jesus
of Nazareth*. The book concludes with
a helpful critical bibliography, very well
selected.

—M.M.

Jamaica—Florida

hymn lists and orders of service. Any
priest who is familiar with the
background of the West Indian and
can understand their Celtic-patois
could do the work.

Father Taylor, with a fresh eye,
has seen many of the reasons why
the Anglican Church is standing still
while the more evangelical faiths are
growing; he suggests that the
Church's British stereotype is work-
ing against her when the newly in-
dependent and fiercely proud Ja-
maicans are currently repelled by
anything that bears the trace of co-
lonialism. Music more indigenous
to the Caribbean as well as increased
participation in the Eucharist, he
felt, would add strength to the new
West Indian Liturgy.

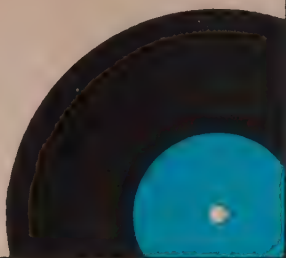
Father Stone's departure from
Belle Glade was quiet. One of the
migrants who had attended every
service at the Pellicane Camp said,
"When he was here, we all felt the
hand of God. It made life a little
easier. And for a while the bad
things in the camp . . . stopped if
he was around. I hate for him to
leave, but I'll keep going to church."

Father Taylor's departure from
Porus was more sentimental. People
streamed to the top of the hill where
the rectory stands in its own thirty-
four-acre glebe. They said good-
bye and brought him farewell re-
membrances of logwood honey,
tamarind balls, and clay monkey
jars. Even if he had not been able
to measure their affection in other
ways, he had to weigh it by the
pound before he could buy his way
onto a home-bound plane.

The two-way street of Mutual Re-
sponsibility between Jamaica and
South Florida may become a well-
traveled thoroughfare. Father Stone
will keep alive in his Jamaican di-
ocese a concern for the migrant; and
Father Taylor, tanned and healthy,
is a walking advertisement for Bish-
op Gibson's idea of assigning North
American priests to relieve his cler-
gy shortage.

Would either man do it again?
Absolutely. But both heartily agree
that such an exchange is definitely
not a vacation.

NEW MUSIC FOR THE CHURCH



*All recordings listed in this review are, unless otherwise noted, twelve-inch, 33 1/3 rpm discs. Numbers denoting stereophonic versions are listed with an *. Prices are manufacturer's suggested list.*

TWO years ago a seven-inch, 45 rpm recording made its appearance in some eastern record shops which specialize in imports. The recording became a runaway best seller. Its title: *Missa Luba*. So popular has this recording become that the Dutch firm of Phillips sent a recording crew with professional equipment out to Katanga in the Congo to redo this remarkable setting of the Mass.

The Rev. Guido Haazen, a Belgian priest, came to the Congo nearly fifteen years ago. He, like many other Roman Catholics, is aflame with the cause of liturgical renewal. He taught his people the great new understanding of the Eucharist, that it is a corporate act of all the persons present, giving and receiving. Then he asked the Katangese converts to express this understanding in music. The result is so free of our often humdrum, conventional, tradition-laden settings of the Holy Communion that hearing it for the first time is a shock, but a helpful one. The new recording (Phillips, PCC 606*, \$5.98; PCC 206, \$4.98) is superb technically, and the reverse side contains a fine collection of Katangese songs which illustrate just how indigenous the *Missa Luba* is.

FROM the same company comes another recording called *Missa Bantu* (Phillips PCC 611*, \$5.98; PCC 211, \$4.98), which is a Mass for the First Sunday After Easter sung by Congolese nuns of Kivu. While this music shows the effect of its singers' Bantu origins, the singers seem to have been more deeply influenced by the Mediterranean tradition of plainchant. But it has its own special interest in reflecting the impact of traditional Christian mission carrying western ideas to a remote center of an old culture.

ONE attempt at a revised setting for the Mass is *An American Mass Program* (WLSM, Sp-1002, \$4.98), available from World Library of Sacred Music Records, Cincinnati, Ohio. The Rev. Clarence Joseph Rivers, a Roman Catholic priest in the Archdiocese of Cincinnati, has combined elements of folk song and Negro spiritual in a recording which is singable enough but has a certain flat sameness throughout that is nearly fatal.

The contemporary folk-song movement is a fruitful and hopeful source for new church music. A number of folk-song Communion settings have been composed, and at least one has made its way into vinyl grooves. The Rev. Ian Douglas Mitchell, vicar of St. Anne's Episcopal Church, Chicago, has produced a fine example of what can be done with folk material in his *American Folk Song Mass* (obtainable from "American Folk Song Mass," 5114 S. Blackstone Avenue, Chicago.

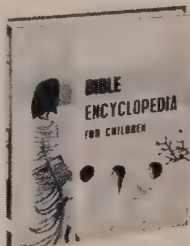
Continued on page 56

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What Father Mitchell has done with what are actually predominantly western plains tunes is extremely interesting. This is a lively performance with good variety. Father Mitchell leads the music and accompanies on a guitar, assisted by a voice choir. Such efforts are a valuable contribution to the life of the Church, not because they will necessarily become a permanent part of worship resources, but because there must be many such attempts toward a music that can be a really useful vehicle for all persons in their worship of God. This setting of the Holy Communion deserves a wide hearing.

ONE of the most intriguing pieces of liturgical music available today in the United States is called, simply, *Demonstration English Mass*. Evidently a group of young Roman Catholics in Evanston, Illinois, have determined that something must be done to hasten the day when Roman Catholic faithful may freely and enthusiastically take part in the celebration of the Mass, rather than remaining mere observers. Several years ago the Rev. F. A. Reinhold of Pittsburgh published a revised Mass translated into English. It is this Mass that Dennis Fitzpatrick, a young musician not yet thirty, has set to a modernized form of plainchant. The result is obviously a first cousin to Gregorian—but it is eminently singable and suits the service liturgically more properly than anything yet produced in the United States.

What constitutes the real interest of this recording, however, is the absolutely stunning immediacy of the whole service. This is a *revised* Mass in every sense of the word. The congregation has something to do nearly all the time, and this is probably the first version of the Holy Communion available in *American*. There is not a single "thee" or "thou" in it. The effect of addressing God as "you" throughout this setting is incalculable.

Laymen take all the parts in this demonstration version, and the choir is amateur. Nothing about the record will betray these facts, however. What Mr. Fitzpatrick has achieved is nothing short of a historic event. This kind of achievement is such a giant step forward that it will be some years before


The Church

its full significance will be realized. Episcopalians should be put on notice by this new setting of a new form of the Mass. It will be difficult for us to continue our pious claims that we have the only Eucharist that is in a language understood by the people. Our young friends from Evanston sing a translation that is in contemporary American, not in four-hundred-year-old quaint Elizabethan English.

This Demonstration Mass is in actuality a sampler aimed at convincing Roman Catholics that the Mass in English can be beautiful and offers possibilities for better worship. It is a splendid example of the sort of thing that I am surprised more Episcopalians have not attempted. The recording itself belongs in every parish library or audio-visual library in the Episcopal Church. It may be obtained by writing to English Liturgy, 3501 Hillside Road, Evanston, Illinois (\$4.98, monaural only).

A NUMBER of church groups and organizations are venturing into the recorded music field. *One Faith in Song* (WLSM-10-S*, \$5.98; WLSM-10, \$4.98) is a collection of hymns "common to the Catholic and Protestant faiths" from the World Library of Sacred Music in Cincinnati. Whether it is proper to refer to the "Protestant and Catholic faiths" or not, this collection is an interesting one, very acceptably sung in a reasonably good recording. It includes twelve hymns, some of which listeners may be surprised to find as part of a common Catholic and Protestant heritage.

THE Division of Laymen's Work of the National Council had a fine idea in making a recording of services for shut-ins, *Draw Near with Faith*. The result should get an "A" for effort. The readings and prayers are well done, even though the music is just a bit heavy in execution. The really fine thing on the record is Presiding Bishop Lichtenberger's meditations in preparation for receiving the Holy Communion. The production is marred, though, by uneven recording. *Draw Near with Faith*, however, is still well worth having. It may be obtained from the Seabury Press, 815 Second Avenue, New York 10017 (\$2.25).—EDWARD T. DELL, JR.



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Maybe I look proper and collected, kneeling, eyes front, focused on the altar, all that. But I'm not. It's probably silly to be distracted, but—that's my bread on the altar. Not flat, white, impersonal wafers (they ran out yesterday and the new order didn't come) but my oatmeal bread, broken into pieces and piled up in two open baskets.

The rector is explaining it now: "... bread instead of wafers today—homemade bread, baked in love by a member of our parish."

Baked in love? Good Grief! When did I bake that bread? Friday it was—one of those days when nothing works out right. Just as I pinned the last piece of wash on the line, a black cloud overhead let loose and I had to rehang everything in the cellar. The phone kept ringing, and every single time it was someone who wanted to talk for at least half an hour. A man from the gas company came to adjust the stove just when I had begun reading a story to Johnny, who was home from school with a cold. And with all this I had been optimistic enough—dopey enough—to start some bread. The dough overflowed its pan on the first rising—that was one of the times I was shackled to the phone—and it took me fifteen minutes to clean the stove top. Then, during the last rising, a woman came to get some information for the school census, and stayed nearly an hour; so the loaves rose too high and I had to punch them down and wait another hour before I could bake them.

"Baked in love!" I was about as cross as I've ever been by the time that bread came out of the oven. And if the truth were known, I didn't

much want to give them this loaf when they asked for it last night—it was my last, and now I have to bake again tomorrow.

If that's the criterion, if bread for the altar has to be baked and given in love, this stuff will poison us all. And that's not all. What about the wine in the cup? Did the wine company think beautiful thoughts every moment of its making? Maybe they should have, but did they? And the money in the collection plates—was every penny of that earned in noble high-mindedness? And our prayers—I can't even begin to imagine what kind of smelly interior mudflats they float up from.

What are we doing here anyhow? What makes us think we have anything to give to God or to one another, when all of it is like that bread of mine up there on the altar?

But wait a minute. *Is it my bread?* I gave it to the altar, the Church—I gave it to God, and it is His now. He is able to take it, my flawed gift, and give it back as His gift of love. He blesses it and makes it good, and it becomes His bread. And so we can eat it and it will nourish us, not with the frustration and anger and sting-

iness that I baked into it, but with His life and love.

And who knows? Maybe He blesses that cross day's baking, too, going down under all the surface irritation and finding whatever tiny spark it is that keeps me baking bread and washing clothes instead of going back to bed and pulling the covers over my head. He put that spark there, and He knows it is always there, even when I can't feel it burning—even when all it sends up is a cloud of black smoke.

Maybe the love that I bring to God in that loaf of bread is like the drawings Johnny makes in kindergarten. I know they're not da Vinci's *Last Supper*, but he makes them and brings them to me, and to me they are beautiful. Love given, however crossly, however grudgingly, however clumsily, is still love. God knows it is, even if we don't, and He can see the beauty in it that is not there yet—but perhaps some day will be.

Meanwhile I do what I can, and bring it to God, knowing that He can make it whole, and good, and nourishing—like His bread (and mine) up there on the altar.

—MARY MORRISON



BAKED IN LOVE

Letters continued

from some departments, etc. It is certainly the right of the Council's staff to criticize parish life, but perhaps the Council would do well first to cast the beam from its own eye. A good example might well produce needful results.

CHARLES A. PEEK
Albion, Neb.

The Mutual Responsibility statements originated, not in the Episcopal National Council, but with the eighteen Primates of the Anglican Communion and the Church's national commitment on Mutual Responsibility.—ED.

"How unusual!" I thought, when I looked at the cover of the July issue. It did seem strange to find an ad on the cover of a magazine. Yet it was instantly recognizable as the monogram of a popular beverage of low alcoholic content, which, when mixed with another beverage of somewhat higher alcoholic content, is readily familiar to many Episcopalians. . . . Then . . . it came to me: "The cautious editor . . . has seen the light, and is giving this edition over completely to articles concerning the Mother of our Blessed Lord. So the monogram means just what it has meant for centuries: *Maria Regina.*"

But my reverie was interrupted when I opened the magazine and discovered the true meaning of the cover. I must confess I was disappointed, because either of the imagined alternatives somehow seems more interesting than "Mutual Responsibility." . . . I have nothing against Mutual Responsibility. I'm all for it. It's just that it shakes me up a little to discover that someone is attaching new meanings to old symbols. . . .

THE REV. O. L. LAKE
Clarendon Hills, Ill.

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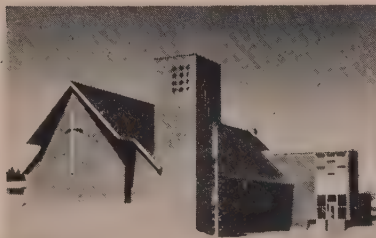
. . . The cathedral here [in Fiji] is loath to spend the money required to bring our organ back into first-class condition. . . . The ravages of climate here are such that in another ten or fifteen years' time another major overhaul would be required, and so it would go on. . . .

My purpose in writing is to ask if you know of a church or small cathedral which requires a new pipe organ and would be prepared to consider the purchase of this one. In other places more favorable climatically, this instru-

Continued on page 60

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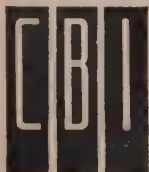
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Letters continued

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suited, and we must consider replacing
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less to maintain, especially as the one
we have in mind is completely tropic-
proofed at the factory. Needless to say,
we must first find a buyer for this
present organ before we can get the
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K. E. TAYLOR
Holy Trinity Cathedral
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Suva, Fiji Islands

MESSAGE RECEIVED—AND SENT

I have just finished your Summer Read-
ing Issue. . . . Among the many fine
articles, I was particularly impressed
by Miss Janet Tulloch's "No Bright
Sunbeam." I admired very deeply her
detachment, her clear-sightedness. . . .

What I wish you would convey to
her, however, is that she has made me
(and, I am sure, many others) resolve
to do better. . . .

I would like to thank her for that
help, and to tell her what she knows
already—that enlightenment or a re-
minder such as she has given has an
effect like ripples in a pond. The im-
provement in my "neighborliness" to
those who are handicapped may be
noticed by someone else . . . who may,
in his turn, find greater understanding.

ANN N. BOTTORFF
Arlington, Va.

A COPY IS IN THE MAIL

I am writing to ask if it would be pos-
sible to have you send me a copy of
the July [issue of THE] EPISCOPALIAN.
I did receive my copy, and one of the
first articles I read was "When Tragedy
Strikes." This past week a close friend
died, and I gave the copy to one who
was in dire need of its marvelous mes-
sage. I hesitate to ask for it back, but
my husband and I have not read the
rest of the issue and we would like to.

Your May issue's "In the Face of
Death" and this July issue have been
of great service, and we congratulate
you on your awareness of needs. . . .

MRS. WILLIAM J. JACKLE
Park Ridge, N.J.

Have and Have Not

This column is your column, designed to bring together those who need certain church supplies and furnishings and those who have a surplus. Please observe these simple rules: 1) write directly to the parish, mission, or individual making the request; 2) do not ship any material to THE EPISCOPALIAN.

St. James' Church, Warrenton, Virginia, has sixty-four used hymnals which the parish no longer needs and is willing to send to a parish or mission which can make use of them. The parish also has a supply of phonograph records available for a Young People's Fellowship group. Please write to Mrs. T. N. Frost, Church Periodical Club secretary, at the church for further details.

The Church of St. Luke the Beloved Physician is in the process of renovating the parish hall and is planning to offer recreational facilities which will attract young people in the community, located in the Harlem section of New York City. Since one of the favorite neighborhood pastimes is pool, the parish would like to obtain a used pool table in good condition. If you have one, or know where one may be obtained, please write to the Rev. James W. Geen, 28 Edgecombe Ave., New York, N.Y. 10030.

If your parish or mission wishes to list church supply needs or surplus, please write: Have and Have Not Editor, THE EPISCOPALIAN, 1930 Chestnut Street, Philadelphia, Pa. 19103.

THE EPISCOCATS



Our new rector certainly has some strange ideas!

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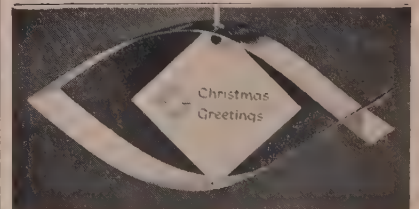
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- Nyasaland (now Malawi):** Donald Seymour Arden, *Bishop*.
- Ohio, U.S.A.:** Nelson M. Burroughs, *Bishop*. (Kenyon College; Bexley Hall; work among the aging; St. John's Home for Girls; chaplaincy program; college and urban work.)
- Oklahoma, U.S.A.:** Chilton Powell, *Bishop*; Frederick Warren Putnam, Jr., *Suffragan*. (St. Crispin's Conference; Church's mission to Oklahoma overseas mission; companion Church, Central America.)
- Olympia, U.S.A.:** William Fisher Lewis, *Bishop*. (New missions in growing areas; Faith Home for unwed mothers; ministry to central city, community, hospitals, and institutions.)
- Ondo, Nigeria:** David Oyewole Awo-sika, *Bishop*.
- Ontario, Canada:** Kenneth Charles Evans, *Bishop*.
- Oregon, U.S.A.:** James W. F. Carman, *Bishop*. (For our rural missions.)
- Osaka, Japan:** Toshio Koike, *Bishop*.
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- Owerri, West Africa:** George Eyles Irwin Cockin, *Bishop*.
- Oxford, England:** Harry James Carpenter, *Bishop*; Gordon David Savage (Buckingham), *Bishop*; David Goodwin Loveday (Dorchester), *Bishop*; Eric Henry Knell (Reading), *Bishop*; Robert Milton Hay, *Assistant Bishop*.
- Panama Canal Zone:** Reginald Heber Gooden, *Bishop*. (International racial harmony; institutions; El Colegio Episcopal; Christ Church District Academy; new work at University Episcopal Center; stewardship, Christian social relations programs.)
- Pennsylvania, U.S.A.:** Robert L. DeWitt, *Bishop*. (All parishes, missions, and institutions in the process of research and planning for more extensive and intensive ministry.)
- Perth, Australia:** George Appleton, *Archbishop*.
- Peterborough, England:** Cyril Eastaugh, *Bishop*; Weston Henry Stewart, *Assistant Bishop*; Charles Arthur William Aylen, *Assistant Bishop*; Hugh Van Lynden Otter-Barry, *Assistant Bishop*.
- The Philippines:** Lyman C. Ogilby, *Bishop*; Benito C. Cabanban, *Suffragan*; Edward G. Longid, *Suffragan*. (Joint witness and work with Philippine Independent Church, especially at Trinity College, Quezon City.)
- Pittsburgh, U.S.A.:** Austin Pardue, *Bishop*; William S. Thomas, Jr., *Suffragan*. (Unemployment and tithing.)
- Polynesia, Pacific:** John C. Vockler, *Bishop*.
- Portsmouth, England:** John Henry Lawrence Phillips, *Bishop*; Brian Percival Robin, *Assistant Bishop*; Frank Noel Chamberlain, *Assistant Bishop*.
- Pretoria, South Africa:** Edward George Knapp-Fisher, *Bishop*.
- Puerto Rico:** A. Ervine Swift, *Bishop*. (Colleges, seminaries, parochial schools [El Seminario Episcopal del Caribe, Colegio San Justo]; St. Luke's Hospital and Nursing School; St. Michael's Center for Underprivileged Boys; national clergy and lay leadership.)
- Qu'Appelle, Canada:** Frederic Clarence Jackson, *Bishop*.
- Quebec, Canada:** Russel Featherstone Brown, *Bishop*.
- Quincy, U.S.A.:** Francis William Lickfield, *Bishop*. (Cathedral Church of St. Paul; deepened sense of mission, stewardship, evangelism; lay leadership; vocation to small town ministry.)
- Rangoon, Burma:** Victor George Shearburn, *Bishop*; John Aung Hla, *Assistant Bishop*; Francis Ah Mya, *Assistant Bishop*.

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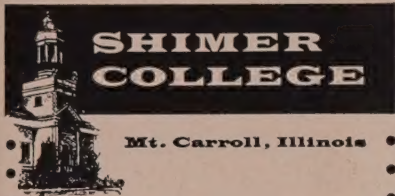
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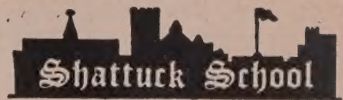
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Know Your Diocese

The Diocese of Dallas began as part of the Missionary District of Northern Texas in 1874 when the area was separated from the rest of the state. In 1895 the missionary district became self-supporting, and the name was changed to the Diocese of Dallas. The diocese includes forty-eight counties in the northeast area of the state and stretches from Wichita Falls to Texarkana.

The growth of the Episcopal Church in Texas has been steady since 1838 when the Rev. Leonidas Polk was consecrated Missionary Bishop of the Southwest, a jurisdiction including the Republic of Texas and Indian Territory south of Latitude 36. The first baptism according to the rites of the Episcopal Church took place in 1841. Sixteen years later the first parish in North Texas was organized.

When the Rt. Rev. C. Avery Mason, Bishop of Dallas, was consecrated to be Bishop Coadjutor in 1945, only thirty churches were in the diocese. Today there are 126 parishes and organized missions with 134 clergy and 269 lay readers ministering to 40,990 baptized persons (31,206 communicants).

The largest single program of the diocese is the planting and support of missions. But the Diocese of Dallas also follows Christ's command to minister to the other needs of human beings. One has only to look at the long list of diocesan-supported institutions to see how deeply involved the diocese is in caring for persons in need. Typical of such institutions, and a source of justifiable pride in the diocese, is St. Jude's House, a pioneer alcoholic rehabilitation center which is part of the Episcopal Community Service. A halfway house for problem drinkers, St. Jude's has been in operation since 1959.

Bishop Mason's address to the Dallas convention set the major theme for the diocese in 1964-65. On September 21, 1965, Bishop Mason will celebrate the twentieth anniversary of his consecration. He requested that, in addition to the special observance which is planned, means be found to "free our parishes and missions of those spiritual and material encumbrances which prevent them from a clear-cut focus on their Christian outreach." The Rt. Rev. Theodore Harper McCrea, Suffragan Bishop of Dallas, is chairman of the anniversary committee which

is at work to assist the parishes, missions, and diocesan institutions to pay off debts and to strengthen the diocese at all levels so that the diocese may be prepared to "do its proper share under the Anglican program of Mutual Responsibility and Interdependence."



The Rt. Rev. C. Avery Mason was born on August 2, 1904, in St. Louis, Missouri, the son of Charles Henry and Mary C. (Avery) Mason. He attended high school in St. Louis and received a B.A. degree from Washington University, St. Louis. He was graduated from Virginia Theological Seminary, receiving a B.D., and later was honored with a D.D. degree. From Temple University, Philadelphia, Pennsylvania, and the University of the South, Sewanee, Tennessee, Bishop Mason has received S.T.D. degrees.

Following Bishop Mason's ordination to the priesthood in 1928, he served the following parishes: St. Stephen's, Washington, D.C.; Trinity (St. Agnes' Chapel), New York City; and the Church of the Ascension, Staten Island, New York. He has also been the rector of the Ascension Day School; president of the New York Board of Religious Education; dean of the Richmond Convocation, Staten Island; and editor of Action, the educational magazine of the Diocese of New York. Bishop Mason presently serves as a trustee of the University of the South, Seabury-Western Theological Seminary, and the Episcopal Theological Seminary of the Southwest. He is the author of Where Art Thou?

On September 21, 1945, Bishop Mason was consecrated Bishop Coadjutor of Dallas. When the Rt. Rev. Harry Tunis Moore retired in 1946, Bishop Mason became the diocesan.

Bishop Mason and Virginia Fear were married on July 24, 1929. They have two daughters: Diana Lee (Mrs. Peter Bosworth), who has two young sons and lives in Richardson, Texas; and Virginia, who is married to Dr. William West and lives in Des Moines, Iowa.

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SEPTEMBER

- 6 Fifteenth Sunday after Trinity
- 6 Labor Sunday. Sponsored by the National Council of Churches' Department of the Church and Economic Life
- 6-11 General Assembly, National Student Christian Federation, Chicago, Ill.
- 13 Sixteenth Sunday after Trinity
- 16, 18, 19 Ember Days
- 20 Seventeenth Sunday after Trinity
- 21 St. Matthew, Apostle and Evangelist
- 27 Eighteenth Sunday after Trinity
- 27- Oct. 4 Christian Education Week. Sponsored by the National Council of Churches' Division of Christian Education. This annual observance seeks to open ways for the Christian worker to become more efficient in his calling, and challenges men and women to personal, daily support of the Gospel. The theme for 1964 is: "The Christian and His World." The week will be marked by services in Protestant and Orthodox churches of the United States and Canada, and in many churches an offering will be taken to meet the needs of special projects around the world.
- 29 St. Michael and All Angels

Meetings, conferences, and events of regional, provincial, or national interest will be included in the Calendar as space permits. Notices should be sent at least six weeks before the event.

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